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Hero in our midst

Former LINC student Phymean Noun founded the charity People Improvement Organization, bringing hope, dignity, and education to Cambodian children.

By Meryl Olmstead

Every year in our adult ESL classes we discover extraordinary people whose calm demeanor often masks a story of courage, selflessness and generosity.

Phymean Noun is one such person. A recent student at Victoria St. LINC in downtown Toronto, she founded and runs a charity in Cambodia, called People Improvement Organization. Today, though she lives in the downtown St. Lawrence Market neighborhood, she must travel regularly back to her native country to oversee the work of her organization.

She and her group are bringing hope and purpose to the lives of hundreds of children who formerly lived in the garbage dump of Phnom Penh, Cambodia's capital city. The charitable organization currently provides 240 of them a free education, food, health services and a safe environment to grow up in.

Noun's story might have remained unknown to most of us were it not for the fact that Nabiha Henein, one of her ESL teachers at the LINC school, responded to a news item last year on CNN. The program's host, Anderson Cooper, was calling for nominations for a "Hero of the Year" award. Nominees had to be actively engaged in a humanitarian pursuit and their work verifiable and consequential. Henein forwarded Phymean's story to the network, which showed great interest in

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From the Editor

Someone once said that there is nothing quite as practical for teaching practitioners as a sound educational philosophy – a set of beliefs and principles to guide us. Among those principles is a commitment to helping all of our learners achieve their goals through patient, sensitive and caring instruction.

Several important themes which engage those concerns emerge from the articles and reviews in this issue of *Contact*. They touch on both theoretical and applied aspects of our work, and point us to practical ways of teaching humanely, valuing the learners who come to us with their life experiences, dreams and hopes, but most of all with their trust.

In our lead article, **Meryl Olmstead** shines a light on a remarkable young Cambodian woman, Phymean Noun, now living in the St. Lawrence neighborhood of downtown Toronto. Noun's humanitarian instincts led her to establish a charitable organization devoted to saving and educating abandoned and starving children in Phnom Penh. Her charity has recently come to the attention of the world through CNN's "Hero of the Year" award program, thanks to the efforts of one of her ESL teachers at Victoria LINC.

Our "In the Classroom" column features **Roslyn (Roz) Maian,** who provides not only the rationale, but also a rich bank of content resources and instructional suggestions designed to stimulate authentic language production around timely and important themes, in her article, "Krashen in the listening/speaking classroom."

Regular contributor **Judy Pollard Smith** found in the archives of the CBC Radio program *Outfront* a fantastic teaching and learning resource for prompting discussion and sharing of memories in her adult ESL class. The radio documentary, "Inside my Mother's Kimchi Fridge," produced by Vancouver journalist Gloria Chang, turned out to be a hit, especially with her Korean students.

In this issue we review four books. In the first, **Matthew Jackson** pays a return visit to

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Contact us

Contact welcomes articles of general interest to association members, including announcements, reports, articles, calls for papers and news items.

Contributors should include their full name, title and affiliation. Deadlines are Jan. 30, Apr.30 and June 30. Text should be e-mailed to: teslontario@telus.net or mailed on CD to:

Editor, TESL Association of Ontario,
27 Carlton Street, Suite 405,
Toronto, Ontario, M5B 1L2

TESL Ontario's phone numbers are: (416) 593-4243, Fax (416) 593- 0164. The website is at: www.teslontario.org

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Contact with a review of the graphic novel *Persepolis*, by Iranian writer, Marjane Satrapi. The book is a coming of age memoir that documents Satrapi's life in Tehran from 1979 to 1984. This new literary form has great appeal for adult L2 readers, combining the support of illustrations with a reduced text load.

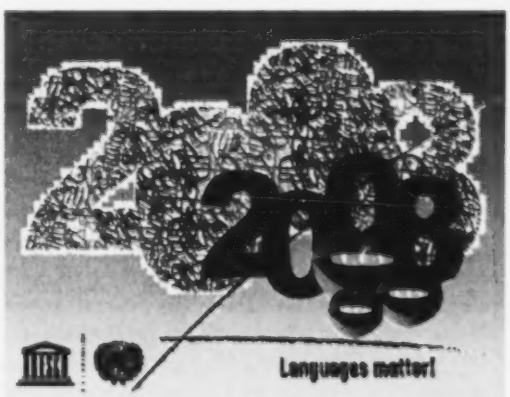
Marlene Toews-Janzen has high praise for a new edition of *Using Student-Centered Methods with Teacher-Centered Students*. In fact, she refers to one of its chapters as "the most concise, understandable and persuasive discussion of teaching learner strategies that I have ever read." An insightful teacher of teachers herself, the reviewer underscores the need in EFL contexts to 'go slow' and advises sensitivity to the realities and traditions in pedagogy in non-western settings.

We now live in a world where English is used for communication by 1.35 billion speakers. Every day new words are being added to the lexicon, and luckily someone is keeping track. Who is that, you ask? Why, it's word maven, Paul J.J. Payack, founder of the Global Language Monitor. **Marg Heidebrecht** brings us up to date on some of the more recent quirky additions, including the adjective *adorkable*, in her review of the recent book, *A Million Words and Counting*.

And finally, **Robert Courchêne** reviews a new collection of essays, *Ethical Visions of Education: Philosophies in Practice*. This important volume collects the ideas of ten of the last century's most dynamic and courageous educational philosophers, representing a diversity of cultural and historical perspectives. Their concerns reach beyond the measurement of cognition to include the moral and spiritual dimensions of teaching and learning.

In our Internet Corner, **John Allan** and **Jim Edgar** strike a cautionary note for the future of educational technology applications in language learning. The recent global financial crisis, they contend, may lead to more frugal times in language education. However, Open Source software solutions may offer several advantages to the administrative and pedagogical aspects of TESOL delivery.

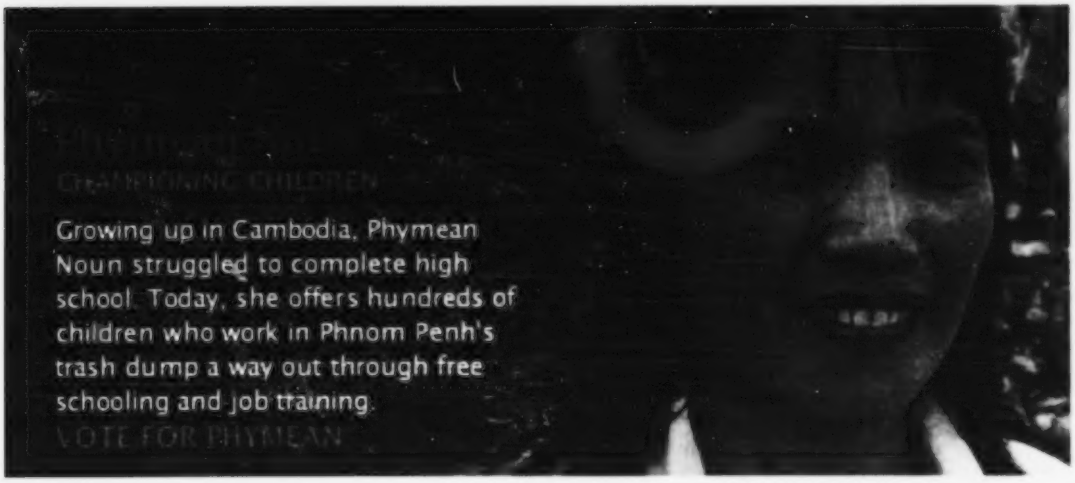
As always, the encouragement, advice and wisdom of a number of people help to make the work of producing *Contact* a rewarding endeavour. Foremost among them are Bob Courchêne of the University of Ottawa and Martha Staigys. Their assistance helps to make the editorial process an interesting and pleasant undertaking. Happy reading, and may you enjoy the upcoming Fall Conference of TESL Ontario. ■



The year 2008 is UNESCO's International Year of Languages. The Languages Matter website has a list of projects underway, communications toolkits and possible fields of action.

http://portal.unesco.org/culture/en/ev.php-URL_ID=35344&URL_DO=DO_TOPIC&URL_SECTION=201.html

Hero in our midst (continued from page 1)


Growing up in Cambodia, Phymean Noun struggled to complete high school. Today, she offers hundreds of children who work in Phnom Penh's trash dump a way out through free schooling and job training.

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her and the TV program's staff arranged an interview. The result was that she was named last May as one of the ten finalists for the award.

The story of Phymean Noun and the founding of her charitable organization began in 2002, as she and a friend finished a picnic lunch of barbecued chicken in Phnom Phenh. Leaving the grassy riverbank, she tossed their leftover chicken bones into the garbage. In a second, a group of starving children who had been watching nearby pounced upon the discarded food and began to fight over the scraps. Phymean and her friend were horrified and asked them why they were not in school.

Their stories of abandonment and hunger so touched her heart that she decided she must do something to help. Recalling her own upbringing and the role that education had played in her survival, she determined that what she could do to help these beggar children most was to set up a school. Within weeks she had decided to quit her job and begin her work, spending most of her own savings to get the school going.

Noun was born in the Kampong Cham province in southeast Cambodia. Though she had been lucky enough to attend school, a series of calamities during her childhood soon introduced her to some harsh realities of life. Her parents separated when she was ten, and shortly after that her mother was diagnosed with cancer.

When her mother died, 15-year-old Phymean was left alone, with the added responsibility of acting as the sole support for a two-year-old niece. At that time, she remembers, "The rest of my family and cousins were either killed [during the bloody regime of Pol Pot] or had fled to the refugee camps in Thailand."

Though it was traditional for Cambodian teenage girls to marry young and take care of their families and husbands, Phymean had other hopes. Her mother had always told her that education would be her best – and perhaps only – way to survive and live a useful and satisfying life on her own terms.

But finishing her high school was not easy. In Cambodia, school is not free, and students must pay the teacher a 'study fee'. For the newly-bereaved Phymean that meant going to work. Luckily, she found a job as a secretary for the Ministry of Industry in an electrical power

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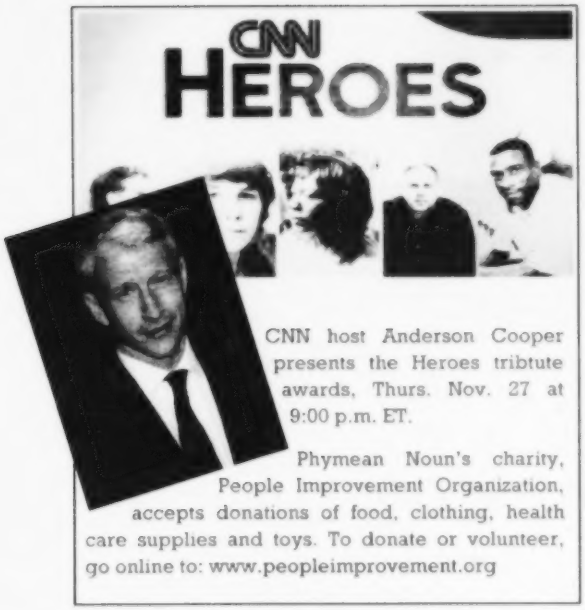

CNN host Anderson Cooper presents the Heroes tribtute awards, Thurs. Nov. 27 at 9:00 p.m. ET.

Phymean Noun's charity, People Improvement Organization, accepts donations of food, clothing, health care supplies and toys. To donate or volunteer, go online to: www.peopleimprovement.org

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plant and was able to pay for her continuing studies.

With her niece in tow, she worked all day and took classes at night. To make extra money, she copied out complete books by hand and sold them. In this way she was able to finish her education. She later found a well-paid position with a non-governmental organization.

Through hard work she was able to build a savings account and even buy her own house and a car. Her life seemed set. And then fate intervened at the riverside.

By 2004, People Improvement Organization had opened their school near Phnom Penh's city garbage dump. While many of the students continue to work there at pitiful rates of pay, picking out recyclable materials from the filth, they are also receiving an education.

Phymean continues to supplement the organization's budget for teachers and staff from her own pocket. But as word of her organization has spread, donations that began as a trickle have grown.

CNN's coverage of PIO has certainly helped the cause. In May 2008, after she had been chosen by the network's blue ribbon judging panel as one of the ten finalists, a profile of Phymean and PIO aired on the network. It has also been posted on their website.

The determination of the winner of the "Hero of the Year" award is up to the public. Those who wish to vote may do so by visiting the CNN Heroes website: http://heroes.cnn.com/default.asp. There you can read about and view short videos for all ten nominees. You can also vote for the nominee you think most deserving. The winner stands to receive US $100,000 for their organization.

The judging panel which selected the final candidates included such luminaries as Sir Richard Branson, Queen Rania Al Abdullah of Jordan, Archbishop Emeritus Desmond Tutu, Rabbi Shmuley Boteach, Jane Goodall, comedian George Lopez, and former world figure skating champion, Kristi Yamaguchi. All are humanitarians in their own right.

The award will be presented in a tribute ceremony which will be televised by CNN on American Thanksgiving night, Thurs., Nov. 27 at 9:00 p.m. ET, from Los Angeles, with Anderson Cooper as host.

Back in Toronto, Phymean's husband, filmmaker Steve Christov, offers continuing encouragement and support, but no one is prouder of her work and achievements than her ten-year-old daughter, who attends Market Lane School.

The story of how this remarkable Cambodian woman became a hero to hundreds of abandoned and starving children is a testament to the transformation that one otherwise ordinary person can manifest in the world.

Heroes, indeed, live among us, even in our ESL classes. ■

IN THE CLASSROOM

Krashen in the Listening/Speaking Classroom

By Roslyn (Roz) Maian

As educators of adults we must focus on our students' needs to communicate. As adults they have a wealth of lifetime experiences and memories and a natural desire to share them and communicate with others. We are, after all, teaching *communication* not *linguistics*.

Therefore, our role as educators is to facilitate communication by providing materials and learning experiences through which students can create authenticity and meaning from within themselves.

An important part of our work is to seek out materials and activities that will allow them to utilize their own knowledge and feelings about people, the world, their culture, and ours.

We all learn through relating and relationships. Our students want to share those thoughts which have meaning to them with those people they care about, and whom they believe care about them.

How, then, can we most effectively arrange what happens in our classrooms to achieve these ends?

First, we need to build a classroom environment of positive feedback and reaction...a community of friendship and caring.

Second, we must provide universal topics. These are topics which will strike a chord with students of every culture, with universal themes of human emotion and experience, transcending all borders and differences. We need to present our materials, yes, but also give our

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> Acquisition requires meaningful interaction in the target language — natural communication — in which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding.
>
> The best methods are therefore those that supply 'comprehensible input' in low anxiety situations, containing messages that students really want to hear.
>
> —*Stephen Krashen*

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students the respect and the freedom to tell their own stories.

As instructors we need to provide only the guidance and the judiciously chosen materials to facilitate their processes of communication.

We know that not every student will respond to the materials we have chosen. However, well-chosen materials will unlock their self-expression and prompt the wonderful stories they want and need to share.

Effective instructors realize that their students' own stories will stimulate other students to share their stories, too.

Experiences need to be told. Memories need to be shared. It's as simple as giving our students the opportunities they need to communicate.

Third, of course, we must provide the tools our learners need for meaningful communication. In addition to helping them acquire and use the standard conventions of our language, we must also teach them the vocabulary of feelings and emotions.

In assembling resources for effective learning and planning the day to day interactions, we thus need to choose materials which provide information, present vocabulary, evoke emotion, and act as the stimulus and freedom to be creative.

Resources for Communicative Teaching and Learning

This is a resource list of learning materials and activity suggestions that I have collected and used in an effort to create the kind of classroom in which authentic communication for personal needs can flourish.

1. Language Puzzles

Create your own bingo games, word searches, word scrambles and puzzles. For ideas, samples and instructions, you can go to:

http://www.theteacherscorner.net/
http://eslactivities.com/bingo.php

2. Podcasts, video clips, animations

Carefully chosen podcasts, video clips, animations and other materials will evoke different reactions, thoughts, opinions and memories in different students. We all have a broad range of students with varying ages, backgrounds, religions, ethnicities, education, goals, and interests — but universal topics will

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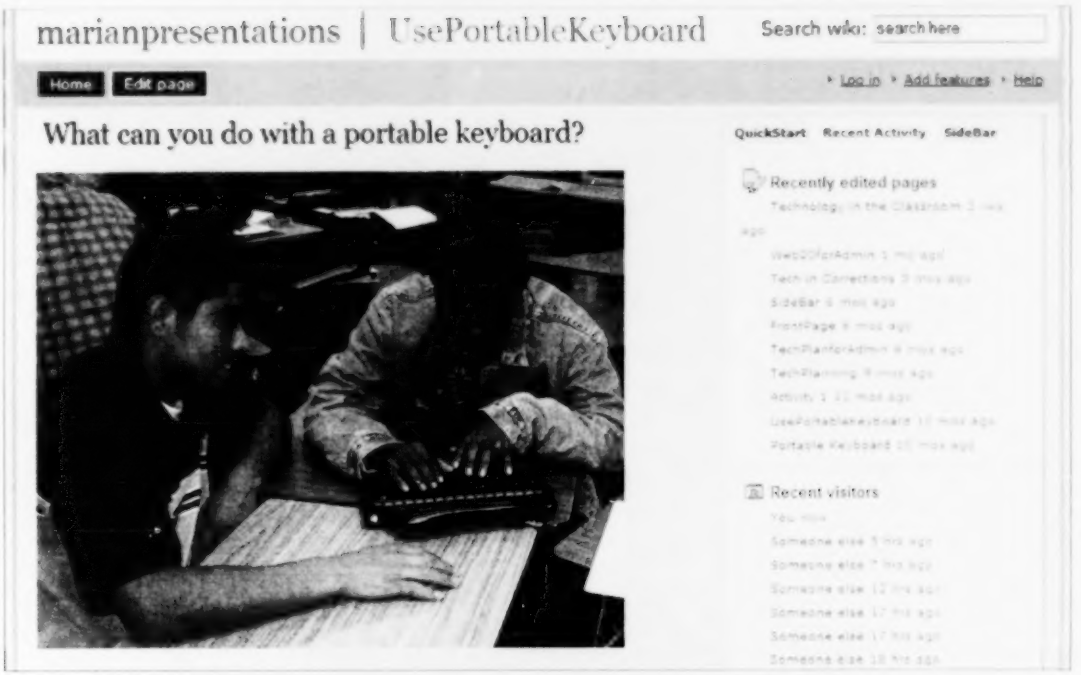

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evoke reactions in most. Just keep the resources coming, keep them up to date and fresh and everyone will find something to respond to. They will all get engaged.

3. Creative ideas for homework

I create a class list with e-mail addresses during the first week of a session, and thereafter send them their homework—podcasts, video clips, animations etc. which they can use as the basis for oral summaries, opinions, descriptive narratives, and student-written and performed dialogues.

They need only click the links which I provide, and they can watch or listen to the materials as often as they wish, and until they understand the materials to their own satisfaction. Then they have the tools — both the language and the ideas they need — to provide their own written or spoken responses which have been generated in the process.

4. Allow learners to choose their own topics

Give students the freedom to choose their own topics for presentations. Of course not every presentation will be memorable, nor even good, but you will often be privileged to watch and share outstanding presentations, and surprisingly quite often by students whom you least expect to communicate so skillfully their pride, or sorrow, or memories.

I have been privileged to share amazing student presentations on topics such as these: the Ukrainian Famine, the Rape of Nanking, AIDS hospitals in Thailand, the culture of

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Chechen horseback riding, the intricacies of Kurd carpet making, the biography of a Colombian Nobel prize winner by a student who had gone to school with him, the story of a Georgian ballerina who had defected to New York, and a Kurdish lament for the people gassed by Sadam Hussein at Halabja in Iraq.

5. Internet Resources

Because so many of our learners have computers and are increasingly computer literate, we can use Internet resources for listening materials to teach vocabulary, idioms, and speaking skills, as well as to access powerful and universal personal experiences which will evoke authentic reactions in your students.

These resources are particularly good:

- for podcasts and dialogues:, http://www.eslpod.com/website/index.php
- for instructional video clips showing 'how to' do many things, http://www.videojug.com/
- for movies, stories, video clips, tall tales,

• *Paul Bunyan*: http://www.voanews.com/specialenglish/archive/2006-06/2006-06-12-voa1.cfm

• *John Henry*: http://www.manythings.org/listen/ckmp3-jh1.html

• *The Law of Life*, Jack London
(Part 1): http://www.manythings.org/listen/lawoflife.html
(Part 2): http://www.manythings.org/listen/lawoflife2.html

(d) for animations/animated stories,

• *The Sweater*, http://www.nfb.ca/animation/objanim/en/films/film.php?film=&_onfplr_sel=plr&sort=title&id=13316

• *Roses Sing on New Snow*, http://www.nfb.ca/animation/objanim/en/films/film.php?sort=title&id=50784

• *George and Rosemary*, http://www.nfb.ca/animation/objanim/en/films/film.php?sort=title&id=16945

6. **Personal Realia**

"The treasures you brought from home" is a wonderful topic that never fails to evoke communication, writing and especially speaking in the classroom.

You can set the activitiy up by asking: Of all your possessions, if you had to choose only what could fit into a couple of suitcases, what would you choose? All of our students have made that choice! Let them share it with you and each other.

7. **Extensive reading**

Books and stories on immigrant life. Real stories from all over the world. Works of fiction in easy English. Look for stories that evoke emotion and reaction.

8. **Universal topics about personal experience, life issues, crises**

You can find podcasts on universal topics at http://www.eslpod.com/website/index.php. The article numbers shown here are used to identify individual podcasts.

- "Betrayal, A Flaky Friend" #129.

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You can betray your partner, your parents, your country, your friends, your faith, etc What stories will you hear?

- Disappointment
- Family dynamics, care of the elderly, and the handicapped. Issues with children.
- Giving credit where credit is due/ women's issues (Maylin)
- *"Roses Sing on New Snow"* http://www.nfb.ca/animation/objanim/en/films/film.php?sort=title&id=50784
- Homesickness # 225
- Dating

Videojug, http://www.videojug.com/ is another excellent source for instructional video clips, very useful for teaching process writing and summarizing.

Some video clips at this site are great, some are not so useful or even appropriate, so use your judgment!

- Mid-life crisis # 311
- Being under stress # 319
- Being micromanaged # 320
- Neighbours # 68, # 313 A wonderful opportunity to practice dialogues, complaining, etc.
- Getting revenge # 237
- Working overtime # 240
- Getting laid off # 139
- Get-rich quick schemes # 268
- Saying goodbye # 279
- Employee performance review # 120, # 244
- An apology # 197
- Irritating co-workers # 229, # 25
- Offending someone #282
- Asking for a raise # 212
- Describing hatred and anger # 394

Many of our students speak English only in the class. If we want them to take what they have learned at school into their lives beyond the classroom, we need to give them the materials and the words to share their ideas not only with each other, with us as their teachers, but perhaps most importantly with their family and friends. If we can achieve that, we will have brought English fully into their lives and homes in a way they will remember and enjoy.

The ideas, words and materials provided by us will be a gift they will treasure forever. When they can share the materials they have met in our classrooms with their families, when they show video clips or tell stories to their children — and all in English — we will have reached them in ways that will enrich their lives and in so doing enrich our lives as instructors as well. ■

Roslyn Maian *has a B.A. in English and Psychology, and an LLB. She has practiced law and taught EAP and LINC. In her own words: " I love language and teaching communication. I love the craft and the art of teaching, and am always looking for a creative way of reaching people and igniting their learning."*

IN THE CLASSROOM

Using Authentic Resource Materials: "Inside my Mother's Kimchi Fridge," a 14 min. radio documentary

By Judy Pollard Smith

Some adult ESL classes have a considerable number of Korean students. It is not easy, however, to find authentic resource materials which explore Korean culture, prompt conversation, are suitable for classroom use with adults and at the same time deal with universal themes.

But I have found one that really works – originally broadcast on CBC Radio One's program Outfront. It's a 14-minute radio documentary called "Inside my Mother's Kimchi Fridge" that first aired in November, 2005.

Some themes explored:

- Cross-generational communication problems.
- Raising children in an L2 environment.
- Childhood memories.
- Hopes and dreams for oneself and one's children.
- Food and cooking activity as an enabling device for communication.

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The documentary can now be accessed at Gloria Chang Productions: www.gloriachang.com/radio/kimchifridge.htm

About "Inside my Mother's Kimchi Fridge"

Korean-Canadian journalist Gloria Chang of Vancouver delivers a poignant look at her early childhood years in Korea and the family's subsequent move to Canada. The quest that drove her to make a radio documentary, however, was a painful one. She wanted to get to know her elderly mother better. Her mom, who also came with the family to Canada when they emigrated, never learned to speak English.

The Chang daughters, as is often the case, understand and speak some Korean, but they have lost the nuances of the language. The result is one we see with many of our ESL adult learners in the form of teens, parents and grandparents who can no longer fully communicate.

In the documentary, Gloria uses the preparation of kimchi, the Korean national side dish, as a jumping off point to get her mother to talk about the past. The program contains interactions with her mother and her sisters and the result is both heart-rending and funny.

Using this documentary in the classroom

I used this radio documentary as a conversational tool to get my students talking about the frustrations of raising kids in their L2 and — if they are willing - to talk about their own childhood memories. This documentary underlines the need for Adult English learning as nothing I have heard before, especially for women.

To make the best use of the program I found it effective to bring in a jar of commercially-prepared kimchi and some plastic forks. If you have Koreans in the class, one of them might offer to bring some. It is often prepared in the autumn, for consumption over the winter.

I have also used the documentary with other nationalities as well and they all enjoyed it. I would recommend it for Level 4 to get maximum use.

Below, I have included a summary of the content so that learners can listen to the documentary first, discuss what they thought they heard, then read the summary and afterwards listen to "Inside my Mother's Kimchi Fridge" again. ■

Judy Pollard Smith *is an ESL instructor in Hamilton. Her interests are language, culture and cross-cultural communication. She is a frequent contributor to Contact.*

radio one CBC

About Outfront

Outfront is a program of 15-minute radio documentaries about real life. It's all about people's ideas and experiences, their perspectives, their stories. The CBC hands you the microphone and you make a radio documentary – with their help.

For more information, a schedule and an extensive list of past programs, go to: www.cbc.ca/outfront.

Inside my mother's kimchi fridge (summary)

Program summary: Narrated and produced by Gloria Chang in Vancouver, for CBC Radio.

1. Gloria Chang wants to get to know her mom. Gloria was a little girl when she moved to Vancouver from Korea. She and her four sisters speak perfect English. Their mom did not learn how to speak English. Now they have trouble communicating. They can talk only about small things, but cannot have important conversations.
2. Gloria has decided that if she can get her mother to discuss how to make Kimchi, then she might understand her mother better. (Kimchi is the Korean national dish, made by pickling cabbage and adding hot red pepper.)
3. The documentary opens with a Korean children's song that is her mother's favourite.
4. You can hear the girls in the kitchen with their mother. They are trying to make kimchi.
5. Many years ago in Korea, the whole community made kimchi together. Big trucks brought in cabbages and radishes.
6. Their mom tells the girls that many years ago they made kimchi in big clay pots and buried the pots in the ground. Gloria remembers that after they moved to Canada, they put glass jars of kimchi on the apartment balcony. Now her mother has a kimchi fridge and she keeps it in small, brown, plastic boxes in the special fridge.
7. Gloria has 4 sisters. They cannot communicate with their mom, who speaks only Korean. Gloria says "I feel like I'm missing something."
8. Her sister Brenda remembers that when her younger sister Diane was born she had to go to stay with their grandmother, as their mom was too busy with all the children.
9. Gloria's sisters all have children. Gloria's mom had five children. Gloria has no children. Gloria's says that her 'children' are words and the stories they tell. She is a journalist and a writer. Her mom thinks she should work in computers or as an accountant.
10. Gloria's sister, Linda, does not have many memories of Korea. She remembers one day when she told her mother that she didn't like her itchy clothing and her mother locked her outside for a while to teach her not to complain.
11. Another sister remembers that she got run over by a motorbike when she was walking to the candy store when she was a little girl. Her mother yelled at her. She thinks that maybe her mother wanted to yell at the motorcycle driver, but he escaped, so she yelled at her daughter instead.
12. They lived in the Korean countryside. The cicadas sang in the summer and in the wintertime the snow fell and the sparrows sang. There was a stream beside their house and when it rained the stream became louder. It was hot in summer and the girls learned to swim in the stream. They learned to dog-paddle.
13. Sometimes her mom asks Gloria how her life is progressing. Has she found a husband? A job?
14. The mom says that when she was young she wanted to be a career woman! Gloria is surprised! Gloria's mom's mother got sick and she had to leave her accounting training in the city and go back to the country to take care of her. Later, she returned to the city to find her old job, but they had given it to another person. Gloria's mom says she loved math and physics and science. Gloria is getting to know her mom!
15. Another sister remembers when she was a little girl she wanted her mom to make her some kimbab to take on a school trip. The mom said she had no time to make it. The girl found a chocolate bar in her lunch and got chocolate all over her face. (She cries when she remembers that her mom did this for her so that she could have the same lunch as Canadian kids.)
16. Gloria says, "My mom is human!"
17. Gloria asks her mom if she has any regrets. She says "Yes, you girls can speak English and I can't. We can't have good conversations."
18. Gloria says that her sisters and she will probably not make kimchi. Their mom tells them that it is not her business, but then she tells them that homemade kimchi is very healthy, much better than store-bought kimchi, and that SARS never came to Korea because everybody eats kimchi!

Inside my mother's kimchi fridge (activities)

Sample Discussion Questions

1. Why do you think Gloria Chang's mother never learned English?
2. Can you explain why their mother sings songs that she learned as a child?
3. What are some of the memories that the girls and their mother recall from Korea?
4. What does Gloria's mother think about the fact that her daughter is a journalist?
5. What are some of the most surprising things that Gloria and her sisters learned about their mother?
6. Have you ever learned things about your own parents that surprised you?
7. How does the story about Gloria and her mother's kimchi fridge make you feel?

Extension Activity

Internet research:

- Offer students the choice of working alone or in pairs. If there are Koreans in your class, try to pair them up with non-Koreans.
- Choose (or assign) one question from the list below. Have each pair collect as much information as they can from an Internet search and prepare an oral or written report for the class.
- Type the word "kimchi" into a search engine. Start your information search, using one of the ideas in the list below.

Some research ideas:

- Find the names for three different kinds of kimchi.
- Find pictures of different types of kimchi.
- How did people store kimchi in the old days?
- Why do some people say that kimchi a healthy kind of food?
- Why is the kimchi different in different parts of Korea?
- Is it easy or difficult to make your own kimchi?
- Is Korean kimchi similar to a dish from your culture?
- Can you find kimchi in your city?

How to make whole-cabbage kimchi

Ingredients

- 3 tablespoons plus 1 teaspoon pickling salt
- 6 cups water
- 2 lbs. Chinese (Napa) cabbage, cut into 2-inch squares\
- 6 scallions, cut into 2-inch lengths, then slivered
- 1 1/2 tablespoons minced fresh ginger
- 2 tablespoons Korean ground dried hot pepper (or other mildly hot ground red pepper)
- 1 teaspoon sugar

Preparation

1. Dissolve the 3 tablespoons salt in the water. Put the cabbage into a large bowl, a crock, or a nonreactive pot, and pour the brine over it. Weight the cabbage down with a plate. Let the cabbage stand for 12 hours.

2. Drain the cabbage, reserving the brine. Mix the cabbage with the remaining ingredients, including the 1 teaspoon salt. Pack the mixture into a 2-quart jar. Pour enough of the reserved brine over the cabbage to cover it. Push a freezer bag into the mouth of the jar, and pour the remaining brine into the bag. Seal the bag. Let the kimchi ferment in a cool place, at a temperature no higher than 68° F, for 3 to 6 days,until the kimchi is as sour as you like.

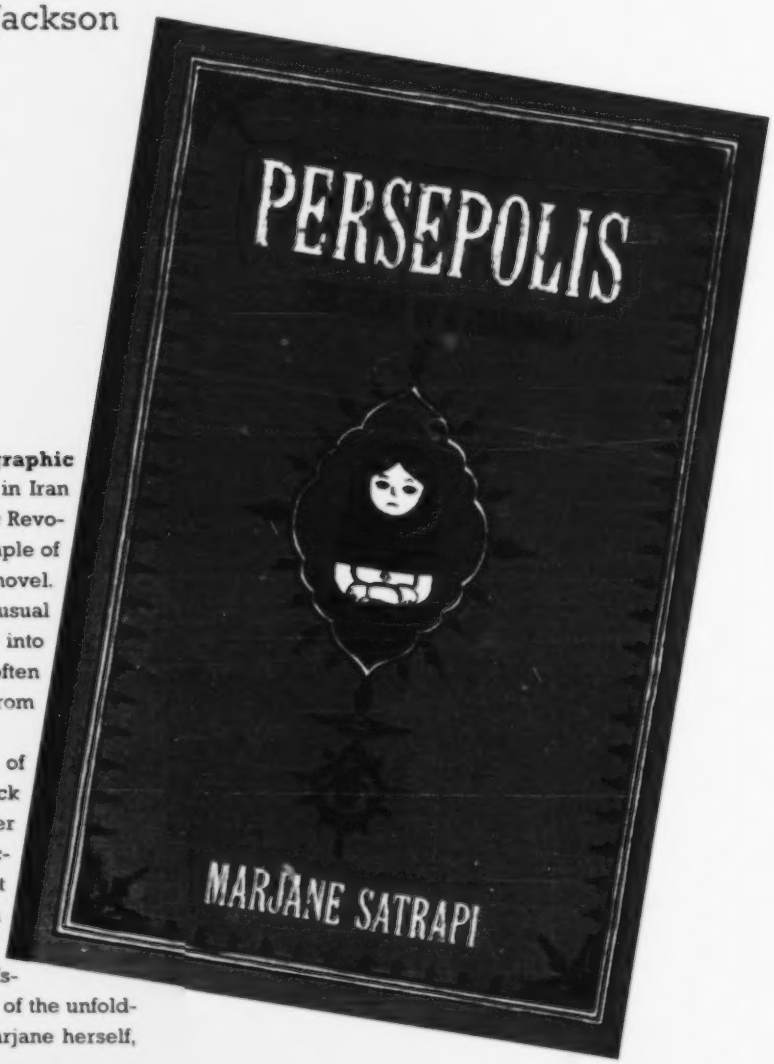
3. Remove the brine bag, and cap the jar tightly. Store the kimchi in the refrigerator, where it will keep for months

BOOK REVIEW

The line between innocence and experience: *Persepolis – The Story of a Childhood*

By Marjane Satrapi

Review by Matthew Jackson



Persepolis – The Story of a Childhood, *by Marjane Satrapi. Pantheon, 2003, 154 pages, soft-cover. Also available on DVD, French with English subtitles*

Marjane Satrapi's graphic memoir, *Persepolis*, set in Iran at the time of the Islamic Revolution of 1979, is a wonderful example of a new literary genre, the graphic novel. First published in French, this unusual book provides interesting insight into actual historical events that have often been interpreted in our media from an outsider's perspective.

Satrapi tells her coming of age story in simply drawn, black and white comic book style. Her deft combination of text and pictures immerses us in the turbulent social and political context of Iran during the last days of the Shah and the ascendancy of the radical Islamic clerics. Uniquely, we see all of the unfolding events through the eyes of Marjane herself, from the ages of six to 14.

The only child of wealthy and progressive parents opposed to the Shah, the young Marjane, even at six, is precocious, outspoken, and keen to understand.

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Marjane Satrapi

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Her curiosity even leads her into the fray of protests and street demonstrations in Tehran. The story text and pictures graphically portray the events leading up to the Islamic Revolution, as the Shah's reign at first stands firm, then wobbles, and eventually topples in the face of civil unrest.

The protestors, many of whom belonged to Iran's intelligentsia, were, like Marjane's own parents, inspired by Marxist ideology. They viewed the Shah's oppression of the people as a cause for change. But as the vestiges of the Shah's rule were pulled down, their initial optimism turned to wariness of a new force that quickly grabbed power: radical Islamic clerics who were able to unite the people in a way that Marxism could never have done. In a short period of time this wariness was replaced by scepticism and then by outright fear as the new religious rulers enforced strict new codes of dress and social interaction, becoming new oppressors.

One of the endearing qualities of *Persepolis* is that the author has succeeded in portraying this turbulent and dangerous period in Iran's history through the eyes of a precocious young girl, alternating between adolescent naivety on the one hand and sarcastic, but perceptive, commentary about what is happening in society on the other.

She has skilfully avoided historical overkill, however, always shaping the reader's perception of the events through universal aspects of childhood. This often leads to grim humour, such as when "My dad is bigger than your dad!" becomes "My dad was tortured more than your dad!" By effectively documenting such childhood games of one-upmanship, Satrapi effectively illustrates the co-existence of both innocence and experience in her adolescent protagonist. Smart children like herself at ten are not often fooled by propaganda.

This fine line between the innocent and the sinister is one that *Persepolis* walks with balance and poise. An undercurrent of menace is never far from the surface. In one unforgettable chapter, Marjane's beloved uncle Anoosh is suddenly pulled into the vortex of the revolutionary events, never to emerge, leaving only ripples of grief for Marjane's family and friends. Her uncle's death by firing squad for being a traitor is not only a tragedy for Marjane, it matures her quickly into understanding the harsh realities of the adult world.

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THE EDUCATIONAL SYSTEM AND WHAT IS WRITTEN IN SCHOOL BOOKS, AT ALL LEVELS, ARE DECADENT. EVERYTHING NEEDS TO BE REVISED TO ENSURE THAT OUR CHILDREN ARE NOT LED ASTRAY FROM THE TRUE PATH OF ISLAM.
OF COURSE, OF COURSE!
THAT'S WHY WE'RE CLOSING ALL THE UNIVERSITIES FOR A WHILE. BETTER TO HAVE NO STUDENTS AT ALL THAN TO EDUCATE FUTURE IMPERIALISTS.
THUS, THE UNIVERSITIES WERE CLOSED FOR TWO YEARS.
YOU'LL SEE. SOON THEY'RE ACTUALLY GOING TO FORCE US TO WEAR THE VEIL AND YOU, YOU'LL HAVE TO TRADE YOUR CAR FOR A CAMEL. GOD, WHAT A BACKWARD POLICY!
A CAMEL?
NO MORE UNIVERSITY. AND I WANTED TO STUDY CHEMISTRY. I WANTED TO BE LIKE MARIE CURIE.
I WANTED TO BE AN EDUCATED, LIBERATED WOMAN, AND IF THE PURSUIT OF KNOWLEDGE MEANT GETTING CANCER, SO BE IT.
IT'S I AND DISCOVERED THE NEWEST RADIOACTIVE ELEMENT.
AND SO ANOTHER DREAM WENT UP IN SMOKE.
MAYBE IF AT THE AGE THAT MARIE CURIE FIRST WENT TO FRANCE TO STUDY, I'D PROBABLY HAVE TEN CHILDREN...

This accelerated propulsion into adulthood is countered, however, by Marjane's refreshingly adolescent foray into rebellious self-expression. She decorates the lapel of her denim jacket with a Michael Jackson button, dons Nike sneakers, and festoons her bedroom walls with posters of the rock group Iron Maiden and British pop star Kim Wilde.

A particularly surreal moment has Marjane cranking up her stereo and bellowing out the lyrics of the song, "We're the kids of America" to console herself after being harassed on the streets of Tehran and narrowly avoiding arrest by female Guardians of the Revolution for dressing like a Western punk.

The detailed black and white illustrations throughout *Persepolis* are more than a decorative enhancement to the text. They are often as important as the actual words in presenting the meaning. Throughout the book, Satrapi's illustrations effectively capture the hopelessness, the fear, the love, and the humour of this coming of age story. Smiles and tears, anger and happiness, despair and joy are all effectively and simply captured, allowing the reader to comprehend the story and the characters, often only incidentally relying on the words.

In the ESL context, graphic novels like *Persepolis* would seem to offer great learning opportunities for English language learners, respecting the mature student's need to think critically and make personal connections, while relieving the burden imposed by dense English text found in the traditional novel form. The illustrations comparing the fundamentalist man and woman with the progressive man and woman on page 75, for example, can be understood easily by all. They also inject a healthy dose of satirical humour.

Satrapi's graphic memoir also effectively captures the tragedy of conflict and oppression as young Iranian soldiers, many just teenage boys, were sent to almost certain death in the war against Iraq. The theocratic rulers identified them as martyrs. Her illustrations of people fleeing their homes in terror, of empty supermarket shelves and packed hospital wards, of amputees and the rubble of bombed apartments all portray the tragic impact that war had on the nation.

But the author's simple drawings also reveal the depth of a father's love, as he smug-

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gles pop star posters, bought in Istanbul for his beloved daughter, through the customs desk at the Tehran airport. His shoulders, shaped by the corners of the posters sewn into the lining of his overcoat, look square, but at the same time they suggest the enfolding power of love and devotion within the tightly knit family. It is this love that ultimately prompts Marjane's parents to send their daughter out of Iran to the safety of Austria, aged just 14. The final few frames of the story will break your heart.

Satrapi's insider perspective reveals much, yet also succumbs to stereotypes the West has become all too familiar with. In the opening chapter, entitled "The Veil", we are presented with tyranny personified in cartoon frames depicting bearded Iranian men and veiled women shouting, "The veil!" in open dispute with women shouting, "Freedom!"

From a western perspective, wearing the veil is often characterized as inimical to freedom. In fact, this has become a popular polemic in western media. Yet rarely are we prompted to question our own preoccupations with fashion, make-up, and body-image. Could our own socially-sanctioned behaviours, bolstered by relentless advertising and marketing, possible take away our freedom, too? Indeed, are any of us free to be who we would really like to be? Or is it possibly that the imposition of society's standards restrict freedom in all cultures?

Whether Satrapi's stereotyping is real, perceived, or a result of Western influence, it does offer further opportunity to think and discuss events critically with adult ESL students.

For this purpose alone, *Persepolis* is a rich resource. ■

Matthew Jackson *is an ESL teacher working in Hamilton. Originally from England, he has worked in Kuwait and enjoys the cultural diversity of Canada and the teaching opportunities it presents.*

BOOK REVIEW

Using Student-Centered Methods with Teacher-Centered Students

Review by Marlene Toews-Janzen

Using Student-Centered Methods with Teacher-Centered Students, *by Marilyn Lewis and Hayo Reinders. Toronto: Pippin Press, 2008.*

In ***Using Student-Centered Methods*** *with Teacher-Centered Students*, the authors Marilyn Lewis and Hayo Reinders address an important issue that confronts ESL teachers of adults, adolescents and children in 'Inner Circle' countries (England, Canada, the U.S., Australia and New Zealand): the students not only need to learn a new language, but they must also adapt to a new culture and to a new system of education. Most educators and language-learning researchers in these countries believe that more student-centred teaching aimed at increasing learner autonomy through the development of useful learning strategies facilitates all learning, including language learning, and so better equips the students to function not only in the school system but also in the larger society.

However, as the authors point out, because most ESL students have experienced a different, teacher-centred approach to education where the teacher controls all classroom activities and makes all decisions related to their learning, they are uncomfortable with this more interactive student-centred approach. They (or their parents) may feel that it is non-productive, ineffective, and a waste of time. Thus learners themselves may resist attempts to have them make decisions about their own learning and become more independent. This kind of resistance to

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unfamiliar approaches to education is not unique to ESL students. In general, research and classroom experience have shown that educators must provide bridges to move learners from the familiar to the unknown. For example, Little and Sanders (1990) found that in English classes, "unfamiliar activities with a communicative or process orientation were not highly valued by students from traditional backgrounds." The gap between the familiar and the intended learning experience was too large. It "resulted in a breakdown in language production and frustration for the learner." (cited in Ellis, 1996:214).

Research and classroom experience have shown that educators must provide bridges to move learners from the familiar to the unknown .

—Marilyn Lewis and Hayo Reinders

Lewis and Reinders are respectful and empathetic about such learner resistance to more student-centred methods. They give careful explanations to help teachers understand why students may resist efforts to have them become more involved in decisions about their own learning. They also provide many practical suggestions about how to help move students toward greater independence in their own learning while respecting two fundamental principles. One is that teachers should always provide an age- and proficiency-level-appropriate rationale for what they are doing in the classroom, in order to help their students (or their parents) to see the value of the particular activity, not just for academic success, but also for their "real life" outside the classroom. The other principle is that teachers must "take it slow". (p.99). Rather than simply imposing their preferred methods on new learners, teachers need to think about how to move them gradually and sensitively from where they are to where they would like them to be, providing opportunities to use familiar learning methods but also gradually introducing new elements. Being student-centred implies such a careful, gentle approach.

The two authors have extensive experience in teaching ESL students in many different settings and in ESL teacher education. Their book is full of excellent ideas and practical suggestions in a number of areas: classroom organization and teaching methods; decisions about what aspects of language and which language items to teach; carrying out the various roles of the teacher in a student-centred classroom; measuring progress (testing and evaluation); teaching learning strategies; and developing self-access materials. The book also has a large number of useful bibliographical listings, including a new section on helpful Internet resources.

This is an excellent book. I first came across it in its first edition about 10 years ago, shortly after my first foray into LINC teaching with a multi-level continuous intake evening class for beginners. I wished then that I had seen the book sooner, and found it very helpful both in its general approach to working with ESL students and because of its excellent practical suggestions for implementing this approach.

The new edition is even better. It has an expanded section on learner strategies in language learning — what they are and how to teach them — as well as on strategies for language teaching In fact, this is the most concise, understandable and persuasive discussion of teaching learner strategies that I have ever

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read. There is also a greater emphasis in the new edition on using technology to facilitate language learning and learner autonomy. This is likely due to the influence of the new co-author, Hayo Reinders, whose areas of interest and expertise include learner strategies, developing learner autonomy, and the integration of technology and language teaching.

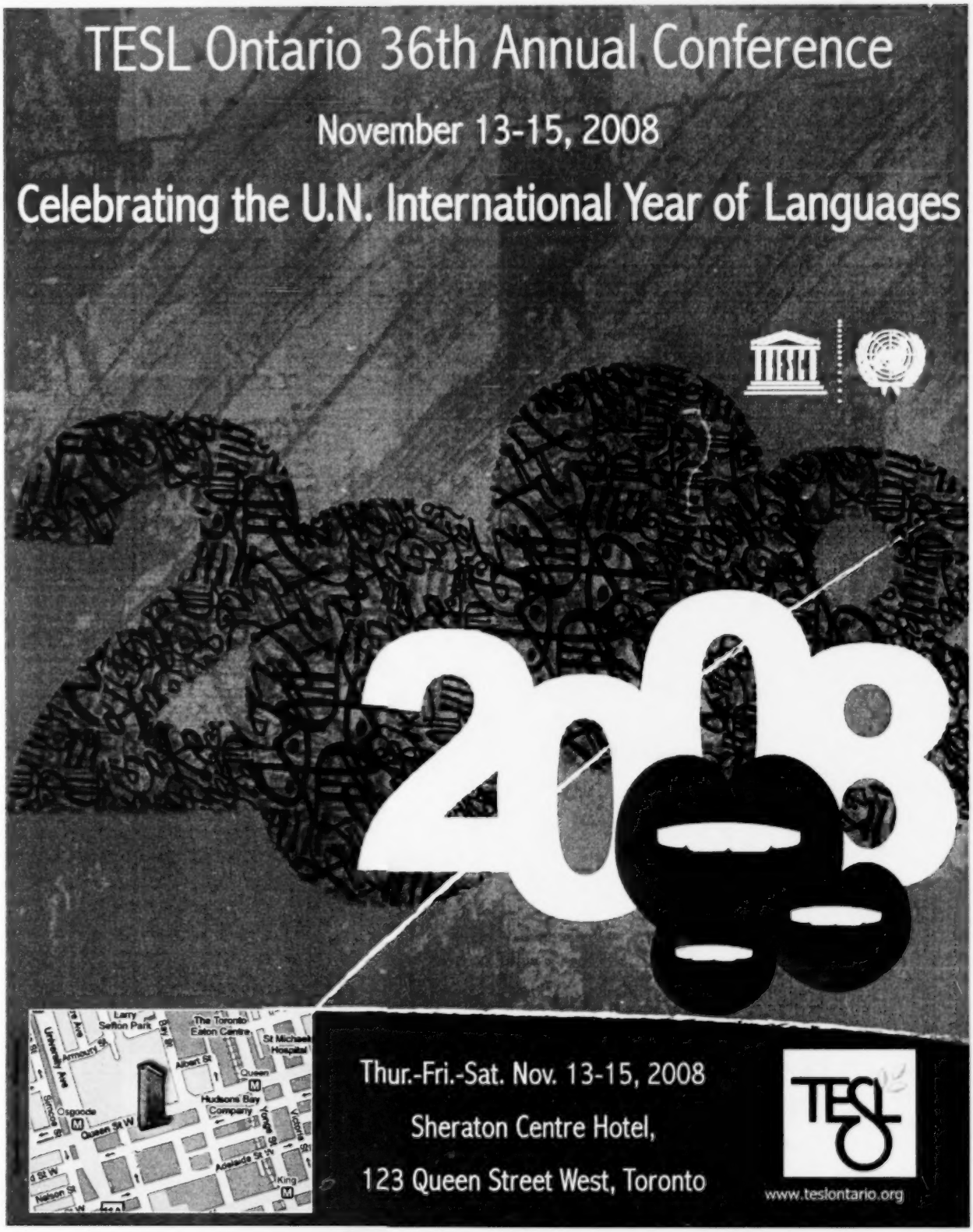
The language in the book is neither convoluted nor full of jargon. The explanations are clear and well developed. I found the authors' style attractive. They have used the same approach in informing and educating teachers that they advocate using with ESL students, recognizing that ESL teachers themselves may feel a certain resistance to abandoning more teacher-centred methods for all the reasons the authors discuss in the book. Lewis and Reinders are respectful and sensitive to the realities that teachers face every day. They do not insist that everything be changed overnight, but rather provide suggestions for how teachers can implement small incremental changes in their classes to see what happens.

I would add one note of caution, however. This book is intended for use by ESL teachers in western English-speaking countries. Implementing student-centred methods in EFL classes in countries with very different systems and traditions of education is a more complicated undertaking. Here, teachers need to take into account a number of institutional, curricular, and cultural constraints on how English is taught. That is not to say that it is impossible or undesirable to bring about any changes in those contexts, or that none of Lewis and Reinders' suggestions would work there. However, any changes in pedagogical practices must be made carefully and in a culturally sensitive way, working together with local teachers who really understand the day-to-day classroom reality. A companion volume to this book for EFL contexts would be a wonderful contribution to the field.

I highly recommend the book. I believe it will be a useful resource for teachers new to the profession and also for experienced ESL teachers looking for new inspiration or suggestions on how to help their students achieve even more of their language learning potential. I plan to recommend the book to the pre-service teachers I work with in some of my classes. It is a very readable slim volume (113 pages), and would be a worthwhile investment for individual teachers and for resource centres or libraries in ESL centres or schools with ESL students. It is available from Pippin Press for just $16.00. ■

> This is the most concise, understandable and persuasive discussion of teaching learner strategies that I have ever read.
>
> *—Marlene Toews-Janzen*

Marlene Toews Janzen *teaches ESL and Second Language Teaching at the Official Languages and Bilingualism Institute (OLBI), University of Ottawa where she is also the undergraduate studies coordinator. She has extensive teaching experience in both French and ESL, as well as in ESL/EFL teacher education, both in Canada and in Egypt. She has taught a variety of courses, including second language teaching courses and numerous writing classes. She also has experience in writing test development and in rater training.*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BOOK REVIEW

A Million Words and Counting- How Global English is Rewriting the World

by Paul J.J.Payack

Reviewed by Marg Heidebrecht

Adorkable. **There it was** in the "Review" section of the *Globe and Mail*. Adorkable. Word one million and 5? 10? in the English language; an adjective used to describe actress Anne Hathaway, in town for the Toronto International Film Festival. Adorkable. A hybrid of adorable and dork which aptly describes this attractive but self-conscious, sometimes awkward star.

Paul Payack's to blame, or perhaps credit, for my interest in monitoring these lexical additions. In February 2006 he informed the English-speaking world that we were about to welcome word 1,000,000 into the language. Champagne and cigars all around. Maybe a seven-digit tally would give us enough words to chat (in person and on-line...) and we'd call it a day. Not a chance.

A Million Words and Counting is Payack's recently-published book which explains how and why English is spreading around the globe. It took more than the fingers and toes of all his friends to do the calculations. A self-confessed language geek, Payack left employment in academia and business to make his living in a sea of words, more accurately, a cyber-sea of words.

In 1999 he launched yourDictionary.com. Four years later, he "established the Global Language Monitor (GLM) which systematically tracks, analyzes and documents trends in the English language from all corners of the

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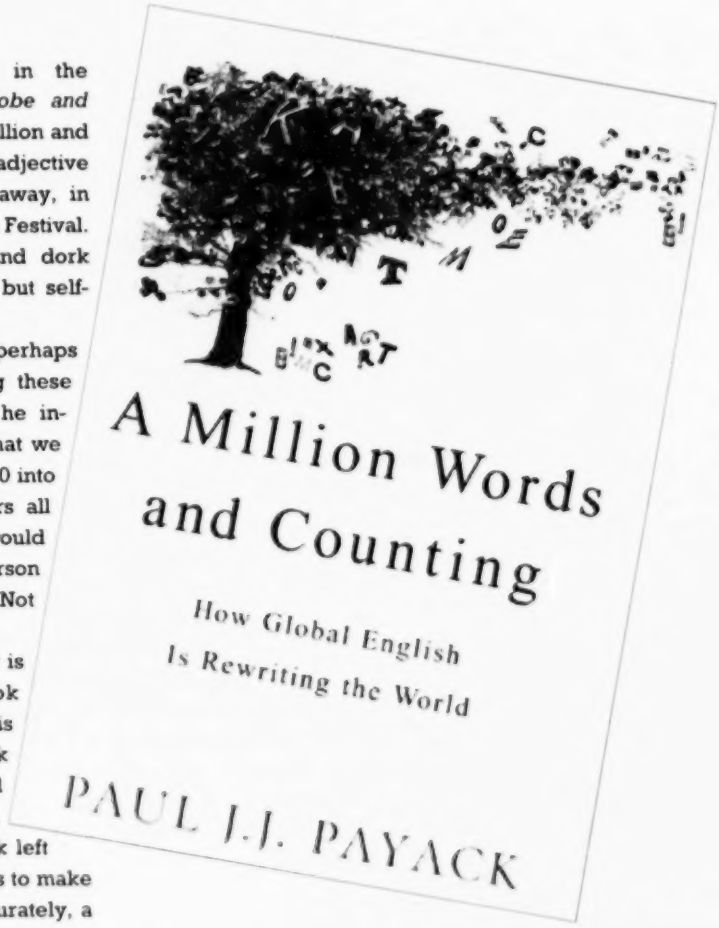

A Million Words and Counting- How Global English is Rewriting the World *by Paul J.J.Payack. Kensington Publishing Corp. – a Citadel Press Book. 2008.*

Simply adorkable: Anne Hathaway

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globe... [and he] devised a proprietary algorithm, the Predictive Quantities Indicator (PQI), for the analysis of words and phrases in the global print media, on the Internet, and throughout the blogosphere." Given that I'm not much for devising algorithms of my own, I vote we trust his word count.

Payack's book deals with two major trends in English — the first trend being the explosion in vocabulary and the second being the geographic explosion. We now live in a world where English is used for communication by 1.35 billion speakers. There was a time when many linguists thought Spanish, Chinese or a totally new language would dominate, and that English would have to move over, or at least share centre-stage a bit more graciously. What happened?

Let's go back to Anne Hathaway for a minute, the Hollywood one, not the wife of Shakespeare. English is the dominant language of her industry, the entertainment industry. And that reference to Shakespeare's wife — how did I confirm my hunch that they shared the same name? With the help of our friend the Internet. And the dominant language of the

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Internet? *Bingo*. English again. Payack quotes a figure of 90 per cent of e-mail being written in English.

So it's not one last effort by the British to keep the world map predominantly pink like in those 1960s classrooms, and it's not American imperialists seeking world domination. It's the Internet and entertainment sideswiping the planet.

Payack states that there are four main sources for the new words:

1. Science and & technology.
2. Onomatopoeia.
3. Brand names.
4. Domain names.

An example of each:

1. Software.
2. *Arrgh* (from Johnny Depp's mouth to the dictionary).
3. iPod.
4. YouTube.

I might add that hybrids seem to be another common source, remember adorkable, but perhaps they don't make it into dictionaries before their star fades.

How, then, does a word get into the dictionary? Back to Payack's algorithm. When enough of us use a word, it goes in. New words are considered - as are foreign words - when they are adopted and absorbed. Payack explains:

> Who decides when a word becomes part of the language? You do. Dictionaries, for the most part, are *descriptive* in nature rather than *prescriptive*. It also means that the dictionary does not tell you *how* to pronounce a word. Rather, it lists the pronunciations actually used by English speakers, in the order of their prevalence.

Payack is bold enough to make a prediction about the future of English, or rather two predictions. The first is that English won't be able to bear the weight of so many speakers and will subdivide into Chinglish, Hinglish, Spanglish, making a series of dialects that will move further and further away from each other. The second prediction is that English will become standardized in some way that makes global communication possible.

All of these observations and descriptions take only 25 pages. A thought-provoking, stimulating article, but not enough for a book.

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Languages with the most native speakers

Mandarin	1,050,000,000
English	535,000,000
Hindi	487,000,000
Arabic	475,000,000
Spanish	417,000,000
Bengali	205,000,000
Portuguese	200,000,000
Russian	158,000,000
Japanese	125,000,000
German	100,000,000

(Continued from page 25)

Payack writes another 125 pages that are a cross between a book of lists and fodder for a trivial pursuit tournament - words used in Hollywood, recently named children of celebrity parents, top 15 Bush-isms, global fashion capitals of 2007, hybrid dog names. Huh? Of more interest to teachers of English might be frequently misspelled words, palindromes, official languages of various countries, number of speakers and number of words of various languages, as well as gender and language.

All language teachers could benefit from reading the introduction and first chapter. It places our jobs and skill set in global context that no one mentioned, or imagined, when I took my first TESL training in 1990. Read those 25 pages at one sitting. Talk about them with colleagues. Get reaction and input from your students. The rest of the book? Take it on the subway, leave it beside the TV, flip through it while waiting for an appointment.

The contrast between the first and latter parts of the book is huge, and mysterious. Maybe Payack was creating another hybrid, a volume that's part essay, part exemplar. If so, let's come up for a new word to describe this kind of book, send it to him. Nothing intrigues him, and me, more than new words. ■

Marg Heidebrecht *is currently clearing clutter in Dundas while she looks for a bungalow on a bus route. She teaches what's been nicknamed "lovely LINC 6" at Mohawk College. In addition to new words, she keeps her eyes peeled for new soup recipes, new cycling routes, new books of poetry and new Reitmans flyers.*

More Interesting Stats

- Nontechnical English has over 1,000,000 words
- Spanish has more than 250,000 words
- German has about 185,000 words
- French has fewer than 100,000 words
- Chinese has about 50,000 ideograms, each glyph representing as many as eight words
- The Bible contains fewer than 20,000 different words (Actually, 12,143 in the English; 783,137 total in the King James Version; 8,674 in the Hebrew Old Testament, and 5,624 in the Greek New Testament)
- 24,00 differing words are to be found in the complete works of Shakespeare. He invented about 1,700 of them.

Tastes of the Text

"We've also come to realize that there are several momentous trends that are occurring in the English language of today: (1) A vocabulary explosion: the number of everyday words we use to communicate - those recorded in dictionaries, in news-papers, in blogs and on the Internet, in correspondence to our loved ones, in classroom assignments, in paying our bills, in recording our history - is expanding at an unprecedented rate, the total approximating 1 million at this very moment; and (2) A geographic explosion: the English language, which at the time of Shakespeare was spoken in a narrow band in the south of Britain by only a few million people, has suddenly, and rather unexpectedly, become the language of global discourse, commerce, science, entertainment, and communications, with approximately 1.35 billion speakers."

But a funny thing happened on the way to the funeral of the English language. It exploded! Rather than the great mass of humanity learning Chinese, the Chinese are learning English - some 250,000,000 of them by the latest count. Rather than the billions of Indians of the Subcontinent rebelling against the language of their former subjugators, they are embracing it as the international language of science, engineering, and commerce. English is the primary language on the Internet and in the entertainment world."

"This fact (1.35 billion speakers of English) stuns the experts, who for the last couple of decades predicted that English would be overtaken by Spanish or Chinese or some postmodern artificial language that you and I could never quite fathom, let alone speak. English was, after all, the tongue of the now-defunct British Empire, the vehicle for spreading American imperialism, and the progenitor of most of the ills of the modern world."

And one of his many lists that fall somewhere in the "way-too-much-time-on-your-hands" department....

Dressy Casual:
Casual elegance; one of the many definitions of casual dress in various situations that include:

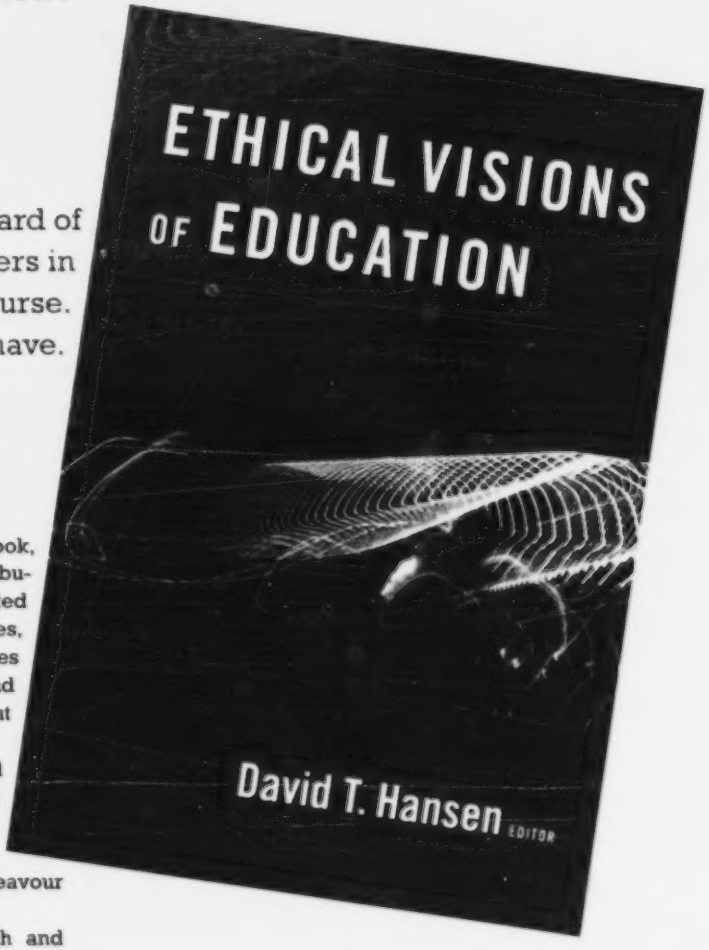
- Active Casual
- Business Casual
- Casual Casual
- Rugged Casual
- Smart Casual
- Sporty Casual

BOOK REVIEW

Ten Educational Visionaries: *Ethical Visions of Education – Philosophies in Practice* Edited by David T. Hansen

Review by Robert Courchêne

You might not have heard of these 10 seminal thinkers in your TESL training course. But you should have.



Ethical Visions of Education – Philosophies in Practice
Edited by David T. Hansen. Teachers College Press, Columbia University, New York, 2007.

In this visionary and insightful book, David Hansen has surveyed the contributions of ten philosophers, committed educators from the 19th and 20th centuries, who did not simply react to the pressures they encountered within their societies and the prevailing educational doctrines, but responded in a transformational manner.

This important work is organized by three overarching themes. The 13 contributors' essays outline the impact each thinker had – and continues to have – on our conceptions of the human endeavour we call education.

In examining the dates of birth and death of the visionaries presented in this volume, it is striking to discover how many of them lived within the same time frame from 1860-1960.

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Part 1: Foundational Perspectives on the Aims of Education

- Chapter 1: John Dewey on Education and the Quality of Life (David T. Hansen)
- Chapter 2: Paulo Freire's Politics and Pedagogy (Stephen M. Fishman and Lucille McCarthy)
- Chapter 3: W.E.B. Du Bois and an Education for Democracy and Creativity (Rodino Anderson)

Part 2: Political Pressures, Educational Responses

- Chapter 4: Value Creation as the Aim of Education: Tsunesaburo Makiguchi and Soka Education (Andrew Gebert and Monte Joffee)
- Chapter 5: Learning from Experience: Jane Addams's Education in Democracy as a Way of Life (Charlene Haddock Siegfried)
- Chapter 6: Tao Xingzhi and the Emergence of Public Education in China (Zhang Kaiyuan and Wang Weijia)

Part 3: Unleashing Human Growth and Potential

- Chapter 7: Peace as a Premise for Learning: Maria Montessori's Educational Philosophy (Jacqueline Cossentino and Jennifer A. Whitcomb)
- Chapter 8: Art, Nature and Education: Rabindranath Tagore's Holistic Approach to Learning (Kathleen M. O'Connell)
- Chapter 9: Artful Curriculum, Evaluation, and Instruction: Lessons Learned from Rudolf Steiner's Spiritually Based Waldorf Education (Bruce Uhrmacher)
- Chapter 10: Caring for Others as a Path to Teaching and Learning: Albert Schweitzer's Reverence for Life (A.G. Rud)

In his introduction to the book, Hansen reminds us that ideas (here, educational) are generated by human beings who seek to respond to specific problems, issues and crises. These ideas, which have consequences, are capable of transforming not only the context in which they were generated but also the global educational arena. Hansen's introduction is organized around three themes: "the nature and efficacy of educational ideas... the way a philosophy of education provides educators with an articulate sense of values, a moral compass to guide their work and a fruitful source of their day-to-day efforts...a brief overview of the ten figures' central education ideas and actions" (pp. 2-3).

Ideas and their significance

In this opening section, Hansen makes the important distinction between ideas and facts and information. For him, facts and information are inert and stable, whereas ideas are created, wrestled with, and involve "thinking activity and personal transformation." Ideas are dynamic and must be constantly recreated;

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ideas, like facts, cannot be transmitted in their dynamic form. Further, ideas have consequences, whereas information and facts do not. However, once facts and information are incorporated into ideas they become an important part of the ideas' dynamic and transformational power.

Meaning and necessity of a philosophy of education

For Hansen, "as ideas matter for the conduct of life, it is wise to put forward the most ethical and empowering ideas possible" (p.6). The people included in this book all developed educational philosophies that included;

1. A statement of values.
2. A moral compass.
3. An abiding engine of ideas.

Their commitment to these principles enabled them to "devise creative, fruitful responses to issues and problems that are tailored to their specific circumstances...guided by a moral compass" (p.8). Following this set of principles does not result in the generation of similar philosophies of education but differing philosophies for different contexts.

Chapter overviews

Hansen selected the educational reformers included in the book based on five criteria:

1. Their work generates ideas and practices pertinent to today's world.
2. They provide more than a theory about education; they articulate and enact an educational philosophy that can be lived in practice.
3. They contribute to a common moral compass to guide educational work today, even while they emphasize quite different tactics and strategies.
4. They present an international scope, while demonstrating how good ideas can transcend borders in their beneficial consequences.
5. They are remarkable, unusual human beings whose example edifies while it also educates.

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Human beings bear within themselves, in their inner lives, secret stores of infinite possibility, sources of boundless strength that can be unleashed and directed toward the challenge of meeting and overcoming all trials and difficulties. Education holds the key to releasing this power, the immense and primordial potentialities that exist in all people.

-Daisaku Ikeda, Introduction to ***Ethical Visions of Education: Philosophies in Practice***

John Dewey (1859-1952)

(Continued from page 30)

John Dewey (David T. Hansen)

John Dewey (1859-1952), "philosopher, educational theorist, founder of a famous school, public intellectual, prolific writer (more than 37 volumes), renowned professor" (p.21) is as relevant today as when he was alive. For Dewey, life was a gift with limitless possibilities and the role of education was to help individuals attain their maximum potential through the educational process. Aware of life's potential, he was also realistic enough to realize that forces existed that lead to the demeaning of life and humanity as a whole.

Dewey adopted an indirect approach to education, believing that one must build on the experiences of those who have gone before us. He believed that creating experiences that would allow students to interact with their environment in such a way as to stimulate intellectual and moral growth was the fundamental purpose of education. To do this, educators need to have a sound grasp of both educational theory and practice; for him, mastering educational methodology was insufficient — one needed to know when and how to use this to make education a transformational process. Teachers needed to be attuned to the needs of the students, to be aware of their strengths and weaknesses. They needed to be "students of students and of their subject matter" (p.25).

For Dewey, education was not to be subservient to any cause, to be used as a tool to achieve externally imposed ends. Education is its own end with the objective of promoting human growth not "through self-production but self-transformation" (p.26) He abhorred the reduction of education to "routine, ruts and lowered expectations" (p.27). The transformational power of education was, for Dewey, the basis for creating and sustaining democracies. Through individual empowerment and growth that results from transformational experiences with other members of society, democracies can create the conditions for stimulating personal and societal growth.

Hansen provides a concise overview of the role that Dewey played in the life of Americans both as an educator and a philosopher, including the founding and overseeing of his laboratory school, where he was able to put into practice both his theory and philosophy of education. Such was the status of Dewey that according to Hansen "no public issue in America was settled until Dewey had commented on it" (p.29).

For Hansen, Dewey's legacy remains contested in the sense that his own personal view of progressive education has been transformed in ways that are not consistent with his original view. For him,

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> In the broadest sense, progressive education represents a commitment to the student as an individual rather than a cog in the social wheel. It advances the notion that life in school can influence life in society, and that the school should enjoy considerable autonomy. It stands for establishing democratic values throughout the educational process. (p. 33).

For us as ESL teachers, Dewey's philosophy of education offers many lessons: that we should not 'dumb down' our lessons because we believe our students are not capable of academic success; that as teachers we have an enormous responsibility to focus on and help create the conditions for each student to continue to recreate him/herself; and that we need to help students become equal participants in our democratic society.

Suggested Reading

- *Democracy and Education*
- *Experience and Nature*
- *The School and Society*

(Dewey's writings have been published as collected works)

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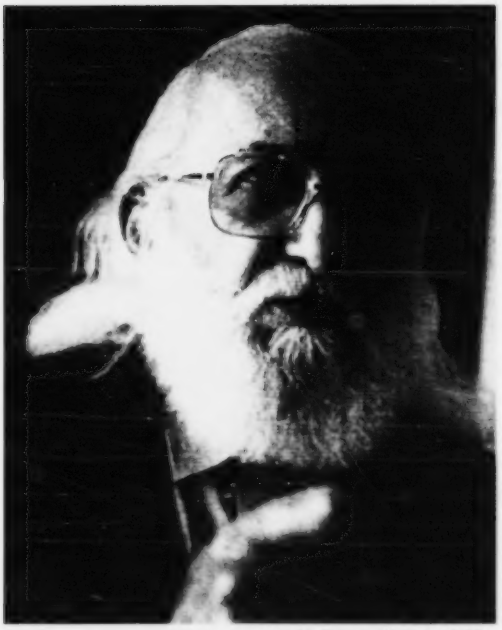

Paulo Freire (1921-1962)

Paulo Freire's Politics and Pedagogy (Stephen Fishman and Lucille McCarthy)

In their brief presentation of the work of Freire (1921-1962), Fishman and McCarthy divide their chapter into three sections: the intellectual movements that influenced Freire, the influence of Freire's politics on his pedagogy and a brief overview of the worldwide impact of Freire's ideas.

According to the authors, four different movements influenced Freire's politics and, by extension, his pedagogy: Marxism and class antagonism, neocolonial critique, existentialism

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and Christianity, with Marxism being the most influential. For Freire, class struggle is at the heart of social reform, the transformation of societies and people oppressed by capitalism, colonialism or by Marxism that has betrayed its roots.

Born into a middle class family in Brazil, a former Portuguese colony, Freire is acutely aware of how his people have been exploited by neocolonial forces. For him, oppressed classes have an existence that is "a form of death in life" (p. 37). In his most celebrated book, *The Pedagogy of the Oppressed,* he states that to escape the ongoing cycle of 'oppressor-oppressed', the oppressed classes need to free themselves from the hegemony of their oppressors. In his view, the oppressed-oppressor status is not limited to Brazil or other third-world countries but exists everywhere where classes are subjugated by external forces.

In trying to elucidate his oppressed-oppressor theory, he draws on existentialist theory with its notions of being, having, liberty and self-creation/transformation. He sees an individual's need to be free as an 'ontological need', a cornerstone of what is means to be human. Oppressors focus on 'having' while for Freire it is the quality of 'being' that is primordial.

Finally, Freire is strongly influenced by his Christian upbringing and liberation theology that was such an important force in South American society (until Pope Jean-Paul II banned it). Based on Christ's words and actions, he advocates for the poor, for their practical wisdom, their lived experiences. Freire see Jesus as a radical who challenged many of the beliefs of his time, whose philosophy and life were based on love, the basis of life. Educators, he says, need to believe in their students, appreciate what their students can teach them, help students empower themselves. For Freire, the teacher-student relationship should be based on Martin Buber's *I-Thou* rather than an *I-It*.

In Freire's view, pedagogy's ultimate goal is to transform both the individual and society. To achieve this, he proposed a process called conscientization, "a method that helps peasants and workers overcome their passivity by becoming conscious about, and by ridding themselves of, myths perpetuated by the ruling class" (p. 39). However, this is only one side of the process; the ruling class/oppressors must also strip themselves of colonial attitudes and become co-transformers with the people to change society. One of Freire's goals was to "educate the educators', to make all teachers realize that education is a political act and they are important and influential players. He rails against the 'banking' approach to education, whose aim is to replicate the system of power in order to sustain the ruling classes rather than to empower the oppressed by enabling them to think for themselves. Education in his view must reconcile the teacher-student contradiction, allowing for real dialogue.

Friere's focus on the oppressed, the poor and the marginalized, resulted in his work having an international impact. He saw education as always being political in nature; he realized that by transforming/empowering the lives of the downtrodden he could also transform society. For Fishman and McCarthy, in addition to his contribution in the areas of education (especially during his exile) as both a mentor and as an educational reformer, Freire's international influence can be attributed to two important influences: first, "his ability to blend two great utopian visions of Western thought: Christianity and Marxism... and second, his ability to speak for people who have long been silenced" (p. 44). Being able to see into the minds and hearts of the oppressed, Freire worked hard to give these people voice through individual empowerment. In the political arena, for

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example, his writings played an important role in framing the revolutions in Cuba, Nicaragua and Guinea-Bissau.

Suggested Reading

- *The Politics of Education: Culture, Power and Liberation* (1987)
- *Pedagogy of the Heart* (1997)
- *Pedagogy of the Oppressed* (1970)
- *Education for Critical Consciousness* (1969)

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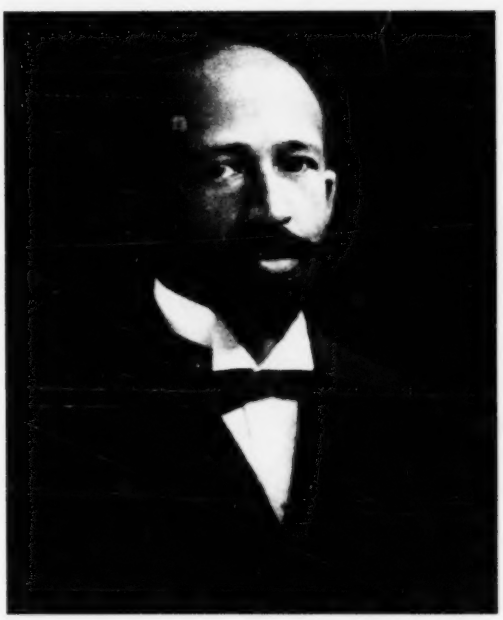

W.E.B. Du Bois (1868 -1963)

W.E.B. Du Bois: Education for Democracy and Creativity (Rodino Anderson)

Anderson sets the stage for his presentation of Du Bois (1868 -1963) with a description of the socio-cultural climate in the United States at the signing of the Emancipation Proclamation of 1863. Du Bois realized that the simple stroke of a pen would not emancipate the Black Folk; to deal with what he called the 'Negro problem' would require a new vision and a major investment of both human and material resources. His response to the 'Negro problem' was formulated in his most imaginative and powerful book, *The Souls of Black Folk (1903)*. At the centre of Du Bois' approach to the transformation of American society was the idea that education, more specifically a liberal arts education, could create an openness and receptiveness to the beliefs of others that would ultimately lead to freedom for all.

Anderson divides his examination of Du Bois' life and writings into three sections: first, the educational formation of Du Bois until the publication of *The Souls of Black Folk*; second, a description of his views on liberal arts education and, finally, a critical review of *The Souls of Black Folk*, the principal focus of this chapter.

Raised in a middle-class family in the north, Du Bois originally wanted to go to Harvard but ended up going to Fisk University in the south where he came face-to-face with racism in its most virulent form - social oppression, legitimized discrimination, segregation of the economically poor. While there, he took an active part in university life as a member of the choral society, and was editor of the *Fisk Herald*. Through his schooling he arrived at an in-depth knowledge of the scope of injustice in

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America. His next stop was Harvard which he believed would have a more enlightened attitude towards the 'Negro problem'. While he was able to benefit from contact with leading scholars (William James, George Santayana and Frank Taussig) he was 'embittered by the limit of social relations', as he was not allowed to participate fully in many of the social activities open to white students. Though interested in doing graduate work, Du Bois left the 'stifling ambiance' of Harvard and went to Oberlin College where he experienced a freedom of thought and cosmopolitan thinking not generally found in the USA. Upon his return to Harvard, he obtained the first Ph.D. ever granted to a black American. His educational formation gave him the background to respond to the 'Negro problem' and strongly influenced his writing, and especially *The Souls of Black Folk*..

Anderson describes *The Souls of Black Folk* as a "unique amalgam of philosophical, political, historical, sociological and literary analysis" (p. 50), an educational text composed of multi-disciplined narratives. Divided into five sections, it presents Du Bois' response to the sociocultural context of his time. In line with the thought of Freire, Du Bois believed that the "highest goal of education is to develop empowered individuals". While realizing that all blacks will not attain the highest levels of personal freedom and empowerment, he proposed it as a goal for all to strive for. He wanted black and white Americans to be able to share their cultural gifts as equals. In order for this to happen the status of the American negro within American society had be established; to do this, he proposed the metaphor of the Veil.

In Du Bois' view, for negroes to see themselves as equal to white Americans was difficult if they were constantly being told that they were less than because of the colour of their skin. As well, any hopes for a better life were precluded because they lacked the experiences of study that would allow them to compete within society. For Du Bois, the Veil was an "ontological fabric that obscures from sight within and hides the wearer from clear recognition from the outside" (p.52). White Americans were blind to the black's humanity and blacks were not aware of their potential, of the gifts they had to share with others. To remove this Veil, he proposes a liberal arts education as the road to empowerment.

For him, a liberal arts education is more than facts and information; it is the pathway that creates a liberating receptiveness to new ideas in the minds of individuals. Du Bois hoped that by creating such openness, all members of society would see each other as possessing the same humanness and potential, that they would be able to rise above the racial divide. An important aspect of his liberal education was book learning, as he believed that this would open the door for blacks to gain their freedom (if they were receptive to the message). Through a type of conscientization à la Freire, the black American would come to realize "the burden he bore on his back" and begin to struggle against the oppression. He was aware, though, that this new consciousness could also lead to violence as it had in other countries.

In the last chapter of *Souls*, entitled *The Coming of John*, Du Bois introduces us to the 'Sorrow Songs'. He considers this as the only true American music, a gift of the black folk to American culture. These sorrow songs represent the struggle for freedom and liberty that is at the heart of American society. For Du Bois, the aesthetic education of humanity is what creates moral culture, the formative power that makes people more receptive to others, that 'shatters prejudice'. Aesthetic education creates the openness that allows people to see above the false dichotomy symbolized by the Veil.

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In his overview of Du Bois's work, Anderson makes reference to the differing points of view held by Du Bois and Booker T. Washington on how to emancipate blacks. For Du Bois, the solution remained clear- a liberal arts education. For Washington, who also wanted to 'lift the Veil' and free the black, it was a combination of education and industry. To enable blacks to compete and reach a level of economic viability, Washington proposed an industrial training program with the aim of removing blacks from the centre of political and social conflict. However, as part of this plan, "he accommodated the segregationist idea underlying mostly southern ways of thinking" (p. 57). He promoted the construction of a segregated society, supported by both blacks and whites as the solution to 'the Negro problem'. While the two originally worked together, Du Bois lost confidence in Washington's position and formed new alliances. He believed in the long run that Washington's position would leave blacks disenfranchised.

Although Du Bois was disheartened by the slow progress and the lack of justice for black Americans and departed the US to become a citizen of Ghana in 1963, he left a rich legacy. His was the inspiration for the Harlem renaissance that produced many poets, writers and musicians who continued the struggle for the emancipation of the blacks in America.

Probably his most enduring contribution in the area of education was his creation of a number of centres at prestigious institutions (Harvard, Amherst College, the University of Pennsylvania) that brought together blacks from across the US and functioned as social settlements that were – and are - instrumental in educating black Americans.

At the heart of these centres was the liberal arts curriculum that he considered to be the foundation of a well-rounded education. Finally, his writing provided the base for what would become multiculturalism as we know it today.

Suggested Reading

- *The Souls of Black Folk* (1903)
- *Darkwater: Voices from Within the Veil* (1920)
- *Dusk of Dawn* (1940)

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Value Creation as the Aim of Education: Tsunesaburo Makiguchi and Soka Education (Andrew Gebert and Monte Joffee)

Gebert and Joffee's presentation of Tsunesaburo Makiguchi (1871-1944), an important Japanese educator and reformer, is divided into three sections: his life, his contributions to educational thought and Soka education in practice. While Makiguchi's ideas did not have the impact he might have wished during his lifetime, they have endured and have become the basis of the Soka Kyoiku Gakkai (Value Creation Educational Society) found in 190 countries around the world. Makiguchi, who opposed the Second World War, the imposition of Shinto religion and emperor worship, died of starvation in prison in 1944 for his convictions. For the authors, Makiguchi's life "serves as a cogent example of how imposed societal regimentation can become a crucible for the development of individuals capable of giving birth to powerful ideas' (p. 65).

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Tsunesaburo Makiguchi (1871-1944)

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Overview of Makiguchi's Life

Makiguchi was born in Kashiwazaki, a small village in the prefecture of Niigata. Abandoned by his father at an early age and given up for adoption, he moved to Hokkaido where he was adopted by the Makiguchi family. After working for a number of years in his uncle's business, he entered Sapporo Normal School (now Hokkaido University) and began his teaching career in a multi-grade classroom, the equivalent of our one-room schoolhouse. He often greeted his students in the morning with 'warm water for their cold hands' and accompanied them to their homes in inclement weather. He also prepared meals for students who were undernourished and undertook outreach activities not only with parents but the whole community, as he believed that the latter had a very important role to play in the education of children and the humanizing of society.

While in Hokkaido he edited and frequently wrote for *The Journal of Association for Education in the Region of Hokkaido*. He also worked with fellow teachers and taught at the normal school from which he had graduated. Deeply interested in the interconnectedness between human beings and the earth they inhabit, he published in 1903 *A Geography of Human life* which was influenced by the writings of Charles Darwin. His research had led him to believe that education that focused on the relationship between human life and the social environment "could help develop the moral character of the students"(p. 69). He saw this as a countervailing influence to the violent and militaristic tendencies of the society of his day.

As a result of his research and publications, he was able to obtain a principal's position in Tokyo. Faithful to his beliefs, he did not choose one of the elite schools but an elementary school in an impoverished area of the city. Over a period of 20 years he worked in a number of elementary schools where he continued to develop the ideas that would give birth to his theory of value education (described below).

In his later years, three events had a significant effect on his life and thought. First, he met Josei Toda (1900-1958) who become his pupil and with whom he founded the Value Creation Education Society and the system of Soka Education. Toda also played an important role in editing Makiguchi's writings. Second, in 1928 he became a disciple of Nichiren Buddhism. In this religious belief system he found a spirituality that tied into his theory of value creation. He melded the two together to create the Soka Kyoiku Gakkai, an independent lay organization for promoting value creation.

Finally, as a result of his rejection of Shintoism and emperor worship, along with his objections to Japan's militarism, he was kept under close surveillance and finally jailed. He

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died in prison of malnutrition without ever seeing his theories take hold in Japan.

That work was left to Toda and, since his death, to Daisaku Ikeda (who wrote the Introduction to this volume) and his many followers.

Makiguchi's Contribution to Educational Thought

Makiguchi's theory of Value Creation that is central to both his educational philosophy and the animus for Soka Education was born out of his experience as a teacher and writer nourished by Nichiren Buddhism and his uncompromisable moral integrity. In 1930, Makiguchi published *The System of Value Creation Pedagogy*, in which he presents his theory of *Soka* (value creation) and Soka Gakkai (value creation society), For Makiguchi, "Value creation ... [is] the capacity to find meaning so as to enhance one's own existence and bring happiness to others, under any circumstances."

During his lifetime, educational philosophy in Japan was dominated by neo-Kantian philosophy and new theories of education born out of western thought. In terms of his theory of value creation, Makiguchi wanted to clarify the concept of happiness in terms of value. In western thought, value had three elements: beauty, truth and good.

For Makiguchi, truth was not a basic constituent. For example, if someone reports that an earthquake occurred in Los Angeles, this fact is either true of false but the truth or falsity of this event is independent of its value, be that positive or negative. Makiguchi saw the ability to create value as a distinctively human possibility. He defined value as the triad of beauty, gain and good.

> "Beauty" might be defined as aesthetic enhancement; "gain" as everything that enriches a person's life in the broadest sense; and "good" as that which benefits society as a whole. Value creation refers to ideas and actions that transform reality to generate the experience of beauty, gain and good. Ikeda has described it as "the capacity to find meaning, to enhance one's own existence and contribute to the well-being of others, under any circumstance."
> (Ikeda, 1996)

Makiguchi viewed education as the process of unfolding this ability. The ultimate purpose of education, he proposed, must coincide with the ultimate purpose of life. For him the purpose of life is "happiness," defined not as a carefree and untroubled existence but as a fully developed capacity to create beauty, gain and good in the face of life's inevitable trials. Makiguchi's philosophy of value creation provides the underpinnings for Soka educational practice. Concretely, it takes the form of an emphasis on close teacher-student relations and unwavering faith in the limitless potential of each student. It also places emphasis on the development of wisdom. For Ikeda,

> "The font of wisdom is found in the following elements: an overarching sense of purpose, a powerful sense of responsibility and the compassionate desire to contribute to the welfare of humankind. When wisdom arises from such wellsprings, it nourishes the kind of inner strength that remains unmoved by the superficial

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> judgments of society and can acutely discern what is of genuine value and what is, in fact, detrimental." (Ikeda, 2006)

For Makiguchi, value creation involved struggle; it was hard work. He opposed education as simply the transfer of knowledge, cramming student's heads with facts rather than teaching them how to interact with fellow students and the community to enhance their own personal gain and the good of society.

Two important themes run through Makiguchi's theory of value creation; first, the interconnectedness of nature-individuals-family-community-society. Value creation does not happen in a void. He deplored the fact that within the education system of his day home and community were no longer considered as being partners with the school in the development of students. He wanted students to spend half a day in school and the other half-day working in the community so that they could see the interconnectedness of study and work. For him, educational theory should be rooted in the meaning of life and not vice versa.

The second theme relates to the teacher's role (challenge) within an educational system devoted to value creation.

> Just as the artist realizes his/her ideal on canvas, educators should offer to the impressionable minds of children an ideal of life as well as the capacities to realize that... Educators, regardless of their actual success or failure, must be able to envisage being a paradigmatic personality of the first order in society (p. 75).

To be effective, teachers first had to undergo a personal transformation as value creators in their own life. Teachers cannot instill in others what they have not experienced on a personal level. Hence, in Makiguchi's view, the teacher-student relationship is at the heart of his value creation theory. Value creation does not happen in isolation, however; he strongly supported the wisdom encapsulated in the African proverb, "It takes a village to educate a child."

In the last section of the chapter, Gebert and Joffee describe the spread of Soka and the Soka education movement, with branches in 190 countries across the globe, the most important of these found in Japan, India and Brazil. This work was spearheaded by Josei Toda (until his death in 1958) and continues under Daisaku Ikeda (1928 – present). While the spread of the movement is of interest, the most important information in this section of the essay is the identification of the common themes underlying Soka education.

1. A commitment to the happiness of individual children is reflected through oft-repeated phrases such as "opening the heart of a problem child," "reaching a child," "learning to empathize and connect with children," "never giving up on a student" and "continuing to believe in students to the very end."
2. A belief in the efficacy of dialogue is pervasive and includes an emphasis on one-on-one conversations; visiting children at home; reaching out to families and using creative forms of communications, such as writing comments in student diaries and journals, letters to students and

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classroom newsletters.

3. An acceptance of the full responsibility as educators to solve classroom conflicts is viewed as a key component of the teacher's role. Ikeda's assertion that the teacher is the decisive force in the educational environment is frequently cited.
4. A recognition that personal development is crucial to the teaching process. In almost all of the reports, teachers describe inner conflicts, efforts to challenge the urge to run away, and finally learning to appreciate problematic children as spurs to their professional growth.
5. Frequent efforts to reach out and involve the wider community in all aspects of teaching.

While the comments on the applications of all the educational visions presented to the L2 classroom will be discussed in the final section of this review, it certainly is not difficult to show that the principles of Soka education have much to contribute to our profession.

Suggested Reading

- www.sgi-usa.org/thesgiusa/aboutsgi/makiguchi.html
- www.geocities.com/chris_holte/Buddhism/IssuesInBuddhism/makiguchi.html
- www.brc21.org/resources/res_makiguchi.html (reading list)
- www.daisakuikeda.org/educator/creativ-edu-maki.html
- Ikeda, Daisaku. 1996. "*Columbia daigaku deno SGI kaicho no koen* [SGI President Ikeda's Lecture at Columbia University]." *Seikyo Shimbun*, June 16, p. 2.
- Ikeda, Daisaku. 2006. "The University of the 21st Century – Cradle of World Citizens." In *To the Youthful Pioneers of Soka: Lectures, Essays and Poems on Value-Creating Education*, 173. Japan: Soka University Student Union.

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Learning from Experience: Jane Addams's Education in Democracy as a Way of Life (Charlene Haddock Seigfried)

Introduction

Jane Addams (1860-1935) was one of America's leading female activists but is someone rarely mentioned, if at all, in courses on educational philosophy. She was a founding and supporting member of Hull House, the National Association for the Advancement of Colored People, the National American Women's Suffrage Association, the International League of Women for Peace and Freedom and the winner of the Nobel Peace Prize (1931). She was voted the most respected woman in America for her activism until she was vilified for her pacifism. In her philosophy of education we can clearly recognize a number of the themes and principles found in Dewey, Freire, Makiguchi and Du Bois.

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Jane Addams (1860-1935)

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Why experience matters

In line with Makiguchi's thinking (he wanted students to spend half a day in school and half a day working in the community), Addams believed that learning takes place in context in "intelligent engagement with the world, which means approaching experience experimentally" (p. 84). To be effective, it must be a transformational process for both the actors and the context. Educators need to provide learners with experienced-based learning situations that will help to alleviate the negative effects that constrain their development as human beings. As with Freire, education is more than a transfer of facts and information; to be effective it has to be an empowering experience.

Addams, along with Ellen Gates Starr, founded Hull House in one of the most impoverished areas of Chicago. She was acutely aware of how the dominant culture manipulated the social and economic factors in order to maintain their dominance and privileges vis-à-vis people who were racially, religiously, economically and socially marginalized. As a precursor to modern-day theories of multiculturalism, Addams was keenly aware that to overcome such social ills as poverty, disease, and worker exploitation, a top-down approach would not work. It was only through cooperation, becoming aware and open to people who hold views different from our own that we can arrive at effective solutions to social problems. For Addams, "we are responsible for choosing our experiences...This is because our moral judgments are filtered through our experience". (p. 85). If people only choose experiences that support and solidify their point of view, they limit their development as human beings.

In a damning statement, Addams attacked both people and institutions who equated being educated with knowing a given compendium of facts:

> [People believe that]... the best trained scientists are inclined to give themselves over to an idle thirst for knowledge that lacks any relation to human life, and to leave to the charlatans the task of teaching those things that deeply concern the welfare of mankind (p. 86).

Working at Hull House from the end of the 19th century to just prior to the Second World War, Addams was cognizant of the problems that new immigrants faced in arriving in the US. Critical of previous approaches to help these new Americans, when developing pro-

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grams to help them her winnowing question was always, "Has the experience any value?" She believed along with Dewey that when one was faced with situations that on the surface seemed to be without solution, lurking in the background was some hidden agenda. To solve them one needed to face them head on, to deconstruct them, to discover underlying causes. For her, the best way to do this was through building on the experience of those who came before and setting up an experimental approach that did not rely on theory alone. [1]

One of the examples of this detachment of theory from practice revolved around doctors who were not allowed to have medical students accompany them on their rounds; their learning was to be based on theory alone. According to Addams, each person's educational outlook needs to be informed both by the praxis of their predecessors and their own hands-on experience. The introduction of co-op programs and community outreach now common at both the high-school and post-secondary levels is certainly confirmation of the Addams educational philosophy. This approach will only work, however, if educators adopt a cooperative approach to solving problems, developing in all stakeholders an openness to the "others" they have marginalized in the past.

An important part of Addams's educational vision was her theory and practice of social ethics. People needed to work with one another on an everyone-as-an-equal-partner basis. She saw the creation of interdependence, creating a culture of caring for others, as being critical; empowerment develops though working with one another in a spirit of openness rather than in having one group impose its views on another. In many cases with new immigrants, the problems they experience go beyond illiteracy; they (as well as the educators) need to deconstruct their views and traditions to create an openness to the new cultural context they are living in.

Education by current Events

One of the operating principles of Hull House was the creation of inclusiveness- exposing the marginalized groups in society to the "culture of power". To do this, Hull House used current events as its principal conduit. To provide all participants with multiple perspectives, Addams invited specialists from all disciplines to share their views on different cultural events in order to enable new immigrants to understand the multifaceted complexity of American society and to reflect back on their own views, views often influenced by their country of origin.

Using current events to examine social issues allows individuals to also realize how people's attitudes to issues change over time. For example, on their arrival in the U.S. in the 19th century, the Irish were called the "dirty Irish" and were not accepted by other Americans. (Such attitudes have certainly changed.)

The methods that were developed at Hull House to analyze social issues affecting immigrants laid the foundation for the present-day departments of sociology and on-site research methodology.

Despite a number of successes, Ad-

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1. In faculties of education that have on-site training programs, students are now lined up to enroll as they realize how important it is to integrate theory and practice in striving to become an effective teacher.

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dams was realistic enough (as was Du Bois) to know that maybe all people would not be able to benefit to the fullest from this type of education. It depended on their willingness to be receptive to others as well as on the prevailing attitudes of society.

Role of conversation in mediating perspectives

With her cooperative approach to education as social and cultural uplift, conversation — interactive dialogue — (as opposed to idle chit-chat or mindless blogging) that takes the "others'" perspective into consideration plays a key role. Dewey (cited on p. 92) sees the role of conversation as integral to Addams's philosophy and that of Hull House:

> And we all know, the work of such an institution as Hull House has been primarily not that of conveying intellectual instruction, but of being a social clearing house. It is not merely a place where ideas and beliefs may be exchanged, not merely in the arena of formal discussion—for argument alone breeds misunderstanding and fixes prejudice—but in ways where ideas are incarnated in human form and clothed with the winning grace of personal life.

Hull House brought together people from diverse communities to foster communications across boundaries that many saw as unbridgeable. Addams realized that culture was both constraining and liberating. To be able to learn from these "conversations", participants first had to become aware of how their culture had influenced their thought and behavior patterns, to realize that liberation would only come after confronting their own essentialist culture. In these conversations, there was no room for dogmatism or verbal attacks of other participants as these only caused people to become more set in their ways. Using an example from her context, she describes how the attitudes of white, Protestant, middle-class women made them incapable of understanding the attitudes of the new immigrants who had been "formed" by other sociocultural experiences.

Inspired by the work of Follet (cited in Harris, 2007), Addams says the hope for the future lies "in the sphere of activities, of desires, of interests and not in that of mere ideas or verbal symbols" (p. 94). For Addams, this approach to education had an interconnectivity that extended to individuals, to families, to communities and to the global arena.

Once can certainly see in a number a modern educational theories elements of Addams's educational vision.

Suggested Reading

- *Newer Ideas for Peace* (1907)
- *The First 20 years at Hull House* (1930)
- *Democracy and Social Ethics* (1902/2002)
- *The Long Road of Woman's Memory* (1916/2002)
- *Peace and Bread in Time of War* (1916/2002)

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Tao Xingzhi (1891-1945)

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Tao Xingzhi and the Emergence of Public Education in China (Zhang Kaiyuan and Wang Weijia)

The writings and institution building of Tao Xingzhi (1891-1945) and his colleagues need to be understood through the lens of the historical context into which they were born. Just prior to his birth and during his working years, China suffered a number of humiliating defeats on the battlefield: The Opium Wars, the war between China and France, the Boxer Rebellion, the Japanese invasion of China prior to The Second World War and the war itself. As a result of these conflicts, a number of more progressive Chinese came to realize the advantages of western technology and the new theories of education (especially those of Dewey) that informed American attitudes to schooling.

Contrary to most young Chinese of his time, Tao was educated in Christian schools (Protestant) where western theories of education formed the basis of the curriculum. At these schools he studied subjects such as mathematics and physics and became interested in the comparisons between western and Chinese approaches to education. After finishing his schooling in China he did a masters degree in the U.S. and enrolled in a Ph.D. program at Columbia Teachers College where he met Dewey, his future teacher and mentor. At Columbia, Tao "adopted the philosophy of pragmatism, a philosophy that emphasizes an organic relation between theory and practice and that takes lived experience as the starting point for all social inquiry and reform" (p. 97). On his return to China, Tao discovered that Chinese education, based on the "banking approach", was in sharp contrast with Dewey's approach, anchored in experience.

Tao Xingzhi's Theory of Education.

Tao's education theory is based on three fundamental principles:

1. Life is education.
2. Society is school.
3. The union of learning and doing.

Much like Makiguchi, Tao realized that education was not restricted to the classroom; hands-on experience was also needed to offer students a well-rounded curriculum. For Dewey, Tao's mentor, "Education is life...

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Education is a process of living, and not a process for future living; education is life itself" (p. 98). As Tao expressed it, life and education are the same thing: "life education means an education of life, by life and for life" (p. 98). Life is the source of education; out of life's experiences lives are transformed; educational theory and practice must build on these life lessons.

In maintaining that society is school, Tao wanted to avoid confining students to a birdcage (the classroom); rather, he strongly suggested that students needed to be in contact with other people in society and with nature. To achieve this goal, he proposed having schooling take place in different locations to create classroom-societal interconnectedness. In proposing learning by doing as a fundamental principle of his educational vision, Tao was insisting on the important links between teaching, learning and doing. To learn how to plant crops theory was not sufficient; one had to work with farmers in the field to find out how it was done and then to actually do it. For Tao, "education is not only about teaching students to learn, but also about teaching them to engage actively in life through various physical labors" (p. 99), an approach evoked by many of the educational visionaries previously cited.

According to the two authors of this chapter, the push for modern mass education in China based on Dewey's conception of education began with the May 4th Movement in 1919, also the year in which Dewey gave a number of lectures in China: "Democracy and Education", "The Real Meaning of Education in a Democracy". Tao, inspired by Dewey, joined forces with Yan Yangchu, another American- educated teacher, to set up night schools in Paris as well as in major cities in China based on these new theories of education. Together they founded the Association for the Promotion of Mass Education (APME: Pingmin Jiaoyu Cuijin hui), which in turn set up three experimental laboratory schools with 50 students in each. This association was later transformed into a national organization with the same goals. Tao strongly supported mass education as he saw it as an alternative to military-based efforts to unify and modernize China. He wanted "to use a vigorous, openly disseminated education to create a vigorous openly communicative society". In the "Declaration of the General Association for Mass Education", a document that Tao helped to draft, the importance of mass education was clearly articulated:

> Whether the foundation of a republic is solid or not, it is totally dependant upon citizens' knowledge. If the citizens have received a comparatively high education, and are able to collaborate together with one heart and are responsible for the nation, the foundation will be solid for sure. Otherwise, it is only a façade, without any use. (p.101).

Tao, in collaboration with other teachers, committed to mass education which involved employing experts from all fields to help with the projects, setting up more experimental schools, producing new textbooks (e.g., *Thousand Character Text)* and establishing centres across China.

As a means of putting all his beliefs concerning mass education into practice, Tao established the Xiaozhuang Experimental Village Normal School dedicated to the training of elementary and kindergarten teachers for work in the rural areas. This school was unique in that students and teachers collaborated. Among the lecturers were farmers, countrymen and axemen who, along with other participants, pro-

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moted the spirit of liberty and fraternity, ideas that were not in harmony with the social climate of the day. For Tao, "education and revolution" working in tandem were the key to social reform. These ideas turned out to be unpopular with the political leaders of the day, however; they shut down his normal school and designated Tao as dangerous, prompting his escape from China and exile in Japan. After two years in exile, however, Tao returned to China and from that time until his death in 1946 he established a number of movements and schools specifically dedicated to the education of common people and young children:

1. Chinese National Association for the Advancement of Education.
2. Labor Science Movement.
3. Little Teachers Movement.
4. Society of Life Education.
5. Yucai School.

In each case, there was an underlying common goal: education of the Chinese population through the combining of teaching, learning and doing, leading to the liberation of the mind and body. He wanted to foster a spirit of creativity that would allow people to find new paths to building a new China based on Dewey's theories but adapted to the Chinese context. In support of his goals, Tao published a number of important documents, including "Proclamation of Creativity" (1943) and "Creative Children' Education" (1944).

Tao's greatest contribution to China was as an educational reformer, institution builder and an activist in promoting democratic reform. Unfortunately, he died of exhaustion working to spread his ideas and never saw them implemented in his lifetime. With the arrival of the revolution of 1949 and the creation of the People's Republic of China, his ideas lay dormant until the end of the Cultural Revolution in 1976. Since then, a number of Tao Xingzhi Research Centres have been created to promote his ideas. On the day of his death, Mao Zedong paid tribute to his work in the following statement:,

> Tao Xingzhi is like a soldier who has been fighting for a long time, and finished his last drop of blood and lay down gloriously. . . .His death will bring an earth-shaking sound that will echo in the hearts of millions of people and be echoed in the farthest corner of the land" (cited in Hansen, p. 107).

Suggested Reading

- Tao Xingzhi Quanji (*Collected Works of Tao Xingzhi*, 6 volumes). (1983-85)
- Tao Xingzhi Quanji (*Collected Works of Tao Xingzhi*, 13 volumes). (1991)

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Peace as a Premise for Learning: Maria Montessori's Educational Philosophy (Jacqueline Cossentino and Jennifer A. Whitcomb)

The mention of Maria Montessori (1870-1952) automatically brings to mind the system of schools that she established for the education of poor children in Italy (ironically, only the middle and upper class can afford to send their

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Maria Montessori (1870-1952)

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children there today) and has since taken root in a substantial number of countries around the world. Less known but of equal importance is her role in the education-for-peace movement which today has taken on a new importance in the wake of world events since 2001.

Montessori lived in a tumultuous time in Italian and world history: the unification of Italy, the two world wars, the rise of fascism in Italy, the beginning of the Cold War. Educated as a physician, she soon became interested in what society classified as the "feebleminded and deficient" children, believing that it was wrong to confine them to asylums. Her concern for these children led her to take courses in the social sciences. Under the influence of Jean-Marc Itard and Edouard Séguin, Montessori developed what she called the prepared environment approach to education - the physical and intellectual environment in which children are being schooled must be adapted to where they are, mentally and physically. This principle soon became one of the core elements in her educational philosophy. Montessori established her first school in 1906; its success led her to abandon the practice of medicine and undertake a worldwide tour to publicize her new approach to educating children. Ever the activist, Montessori developed a number of training courses for educators wanting to set up her schools but not at any price. She refused to cooperate with Franco and Mussolini, for example, who wanted her to set up schools to promote their political ideas. Her refusal to do so led to the closing of her existing schools in these countries and her being exiled from Italy.

The Cause of Peace

The rise of totalitarianism in Europe prior to the Second World War convinced Montessori of the need to solidify the link between education and peace. She believed that the education of children and adolescents for peace was the best hope for the future of humanity.

> In our experience with children, we observed that the human child is a spiritual embryo, endowed with mysterious sensitivities that guide him, with creative energies that tend to construct a sort of marvelous instrument in men's souls. ...The child is also capable of developing and giving us tangible proof of the possibility of a better humanity.... The child is both a hope and a promise for mankind. If we therefore mind this embryo as our most precious treasure, we will be working for the greatness of humanity (p. 116).

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In the cause of peace, Montessori laid the plans for helping the orphans of war; these plans were later adopted in Britain to help the children orphaned in the Blitz.

The core constructs of her educational vision: Planes of development, prepared environment and cosmic education.

Montessori talked in terms of four developmental planes: 0-6, 6-12, 12-18 and 18-24, with each plane divided into two phases; i.e., 0-3 and 3-6. The 0-6 plane she divided into the *Absorbent Mind* (0-3) in which the child is like a sponge taking in all that is within his or her environment; the second phase is the *Sensorial Stage* (3-6). For Montessori, the child in the first plane has both cognitive and spiritual impulses that, if nourished, will serve as a guide in later life. She called this impulse the spiritual embryo. The child's development takes place within a "freedom with limits" framework, in an environment that meets that child's needs, an environment that is developmentally appropriate. The role of the educator is to be attuned to the child's level of maturity.

The second plane (6-12) is "the plane of deliberateness" in which the child becomes more focused on completing tasks and developing moral reasoning, interpersonal relations and the discernment of good and evil.

In all of the planes the prepared environment pays an important role in the educational process.

According to the authors of this chapter, the characteristics of Montessori's prepared environment include the following:

> Order, broad access to materials, aesthetic beauty, permeable boundaries, community responsibility, and flexible movement—all give the child the freedom to follow his or her curiosities, to marshal his or her intellectual energies to pursue questions, and therefore to construct integrated understandings (p.119).

In the Montessori classroom, for example, children are responsible for keeping it clean and organizing and shelving materials.

The third element of her educational philosophy, *Cosmic Education*, is closely tied to her 'education as peace' vision. In the 6-12 plane, Montessori believed that it was important to instill in students their place in the universe and their responsibilities as individuals and members of a community to promote peace and harmony in the world. To do this, she proposed presenting students with cosmic, holistic views of language and science in the world so that they could develop their sense of moral responsibility to humanity.

Philosophy in Action

In the 'into-action phase' of her philosophy (also that of her son Mario), we can recognize a number of common characteristics:

1. The teaching of cultural subjects;
2. Interdisciplinary presentation of cultural subjects, to answer the questions: What am I?, Where do I come from?, What is my role in the universe?
3. Self-directed work periods of uninterrupted time for children, to promote their independence;
4. Teachers as providers of structure and guidance by observing the child at work;

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5. Teachers offering individual and groups lessons tied to children's development;
6. Teachers using narratives- 'the Great Lesson'- to spark interest and provide students with a cosmic picture;
7. Children undertaking personal research based on the Great Lessons;
8. Use of Key Visuals (knowledge frameworks) to organize and present research;
9. Display of students learning around the classroom;
10. Prepared environments with all four planes.
11. Learning beyond the classroom to do research for projects and service work in the community;
12. Settling of disputes through conflict resolution.

In their conclusion, the authors identify three important characteristics of Montessori's educational vision: "developmentalist, communitarian and cosmological" (p.124). For them, Montessori has much to offer educational leaders in the 21th century, a century in search of a peace that will ensure the survival of our universe.

Suggested Reading

- *The Montessori Method* (1912)
- *To educate the human potential* (1967)
- *Education and peace* (1972)

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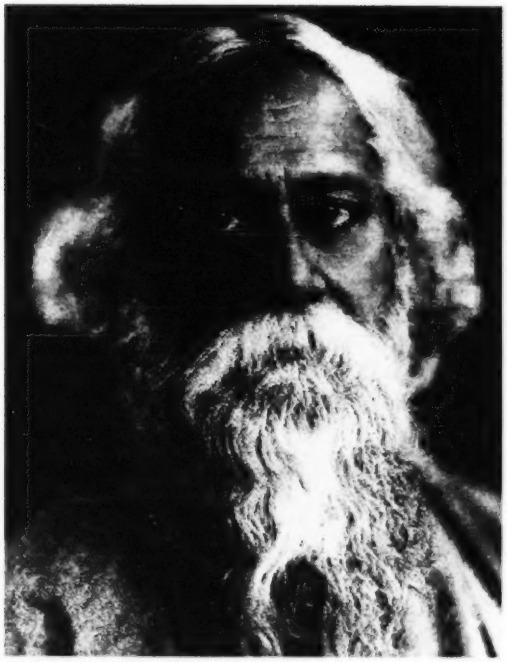

Rabindranath Tagore (1861- 1941)

Art, Nature, and Education: Rabindranath Tagore's Holistic Approach to Learning (Kathleen M. O'Connell)

Rabindranath Tagore (1861- 1941), one of the greatest educational reformers in India, is unfortunately not well known in the West. He published numerous volumes of poetry, plays, short stories and novels, songs, and curricula as well as founding a number of professional journals and three of the most important educational institutions: Santiniketan, Visva-Bharati and Sriniketan. His accomplishments were crowned by being the first Asian Nobel Laureate in 1913.

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Historical and family influences

Tagore, who came from a family of artists and academics, was the youngest of 13 children. The family home was located in the country and it would become the site of his school, Santiniketan, and later a university. As a child, he was given the liberty to explore all the different arts and sciences as well as receiving a very personal education from his siblings and the large number of famous intellectuals and artists who were frequent guests at his father's home. Both his grandfather and father were important forces in social and religious reform, constantly promoting the harmony of all peoples through the exchange of all forms of knowledge.

His siblings excelled in math, literature, theatre, music and journalism, and his cousins were responsible for the founding of the Bengal School of Art. Bathed in and encouraged by this nurturing context, Tagore developed a view of education based on freedom, creativity, the importance of community and, finally, the interconnectedness of humans and nature (a view very close to aboriginal views of humans and nature).

When Tagore was 18 he had an illuminating experience that lasted for four days and remained an innovative force his whole life, informing his poetry, music, art, in short, all his endeavors. During this experience he was able to penetrate the exterior to the inner vision of reality. A second influential experience was the time he spent in rural Bengal overseeing the family's rural properties.

While the countryside provided inspiration for his poetry it also made him aware of "the acute material and cultural poverty that permeate the villages, as well as of the great divide between uneducated rural masses and the city elites" (p. 129). This disparity of classes resulted in his creating an outreach program at Sriniketan to help the rural population.

Philosophy of Life and Education

Direct Experience

Like many other educators presented in this book, Tagore railed against the banking view of education; for him, education was routed in experience and it involved the whole child. He held a very organic view of education, with nature-based experience being a major component.

He described negative learning as "lifeless, colorless, disassociated from the context of the universe, within bare white walls staring like eyeballs of the dead" (p. 130). He wanted children to be active, to explore the universe, to develop their creativity.

Santiniketan, the school he established on his family estate, was based on five guiding principles:

1. The need for joyous learning and the experience of mental and spiritual freedom.
2. A linguistic medium connected to the child's social and cultural environment.
3. Accessible well educated teachers who inspire.
4. A multilevel curriculum to stimulate critical thought and creative imagination; and
5. Learning in the holistic world of nature for empathy. (p.130).

In his learning centre set in nature, students had to confront the unknown, to use their imagination and creativity to find solutions to problems.

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Creative Sensibility

An important aspect of Tagore's educational philosophy was the development of the aesthetic sense in his students through music (he composed over 200 songs including the national anthems of India and Bangladesh), games, plays and improvisation. Students were encouraged to write plays, publish their writing, their art and music. To cultivate their aesthetic side (right-brain activity), he also brought in dancers who exposed the students to a wide range of dances from all parts of India.

Dynamic Global Interconnectivity

Visva-Bharati University was established by Tagore to promote his concept of Dynamic Global Interconnectivity, "where the world comes together as a nest". In creating this university he was inspired by the approach to education found in famous Buddhist monasteries. Visva-Bharati was developed to function at three levels: "as an Indian university, as an Eastern university and as a global cultural center." (p. 132) He saw its mission as being a centre to study the mind of man from different philosophical and cultural points of view, to examine the West through an Asian lens, to bring together researchers from all disciplines and from all the different religious faiths, from both eastern and western countries to dialogue about their beliefs, with the goal of promoting mutual understanding.

Tagore's schools: Santiniketan, Visva-Bharati and Sriniketan

It is in the three schools established by Tagore that we see his philosophy of education at work. In Santiniketan, a school in nature, he implemented what he called his organic approach to education. The students were allowed to discover for themselves the secrets and cycles of nature, to be responsible for each other and to help the people in the countryside. The emphasis was on discovery and creativity- it was " a learning environment that was simple, flexible, and organically related to the child's needs". (p. 135). Much like Montessori, Tagore encouraged children to have the freedom to move around in class, to have periods of self-directed learning. With the children, he celebrated the yearly Indian festivals, tying them in to nature and life.

While Visva-Bharati was set up to be a cultural centre for promoting the mutual understanding of different ethnic and religious groups, Sriniketan focused on the rural population through outreach programs in literacy, malaria prevention, artisan revival and health co-operatives. Tagore's goal was to help villages become self-sufficient. As part of this school, he also provided free education for the rural people, hoping to bridge the urban-rural divide. His three institutions have become the basis of much educational reform in India.

Tagore's description of what he expected of teachers for his schools might seem unreasonable to many of us.

1. Teachers were to be gurus whose first consideration in life was to be devoted to their students.
2. Teachers were to serve as role models instilling in their students a love of learning through their own knowledge and excitement of their subject.
3. Teachers were to more concerned with guiding each child along his path to independent learning that any concern for a

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specific methodology.

4. Teachers and students were to be collaborators as opposed to imposing a teacher-student power relationship.
5. Teachers were to live a life of 'serene sanity.'

It is not hard to see from this view of what a teacher should be why Tagore opposed any form of education that was based on Freire's banking concept of teaching and learning.

Tagore's legacy

Tagore's legacy can be found in almost every aspect of education and the arts in India. Many of his best pupils became leaders and reformers in their field. Educational reforms and curricula have been informed by his view of education as educating the whole child as opposed to rote learning of facts and information. His organic view of education rooted in nature and the society - the interconnectedness of all creation- led to the setting up of alternate schools based on his educational vision. Most important for our time was his emphasis on bringing people from different cultures, faiths and philosophies together to arrive at mutual understanding through dialogue as opposed to confrontation and violence. For Tagore, "Unity did not mean uniformity". (p.140) but it was better than unity brought about by coercion.

Suggested reading

- *Creative Unity* (1922)
- *The Religion of Man* (1931)
- *Reminiscences* (1962)

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Rudolf Steiner (1861-1925)

Artful Curriculum, Evaluation, and Instruction: Lessons Learned from Rudolf Steiner's Spiritually Based Waldorf Education (Bruce Uhrmacher)

Rudolf Steiner (1861-1925) is not typical of the visionaries presented earlier in that he anchored his philosophy of education in a CHRIST-ian spirituality. From early on in his schooling, Steiner was interested in the spiritual side of humanity. He received a rather unique education, a combination of early boredom (he read Kant's philosophy while the teacher droned on in class), home schooling from his father and *Realschule* (technical education) as opposed to *Gynasium* (university preparation), though he tutored students in the

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Gymnasium thereby acquiring a university-level preparation.

This combination of technical and academic education prepared the ground for his interest in spirituality. This was nourished by two important events when he was young: a cousin appeared to him in a dream asking for help (she committed suicide) and his conversations with a herbalist on his way to school who introduced him to the practical and spiritual basis of what we call today homeopathic healing.

Steiner became a member of the Anthroposophical Society that was "anchored in western practices – particularly Christian spirituality with the Christ event being at the heart of a spiritual awakening and spiritual progress. Anthroposophy "may be thought of as a spiritual path of self-development". (p.143).

For Steiner it was based on three key elements:

1. Human beings are intertwined with the physical world in a spiritual world.
2. Human beings have the potential to enter the spiritual world.
3. Human beings who enter the spiritual world can apprehend phenomena in such a way that they can be examined empirically.

In describing human beings, Steiner does so in terms of four aspects, with plants sharing the first two and animals sharing the first three:

1. Physical: humans have a physical body.
2. Etheric: humans have an etheric body that forms and preserves the physical body.
3. Astral: humans have emotions.
4. Ego: humans have a sense of self, an "I."

Education, he contended, must tend to all four aspects of human beings with the realizations that these fours aspects do not all develop at the same time or at the same rate. With Steiner, we again have another example of a holistic view of education.

The three stages of child development

Along with Piaget, Steiner developed a theory of child development with three distinct stages. In contrast to other visionaries presented, Steiner believed in reincarnation and saw it as an important element along with nurture and nature in the development of the child. Briefly, the three stages are:

- **0 to seven:** as the child grows, he believes that the etheric (life energy) body descends from head to toe; during this period, students should not be taught to read or memorize, as pushing development can do harm for the other stages.
- **seven to 14:** the loss of a child's baby teeth initiates the second stage of growth; at this stage Steiner states, "everything that one brings to the child at this age must be given in the form of fairy tales, legends and stories in which everything is endowed with feeling" (p. 145). Telling stories plays an important role in his approach to teaching children.
- **Puberty to 21:** at this stage the astral body is released; human beings begin to experience strong emotions, pleasure and pain, and to develop their ability to think and judge.

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For Steiner, teachers play a very important role in helping students progress through these three stages.

The birth and growth of Waldorf education

Waldorf education was born as a result of a lecture that Steiner gave to workers at the Waldorf-Astoria cigarette factory in Stuttgart, Germany. He told the workers who were present that they were less than they could be as human beings because only a part of their whole being had been educated. As a result of this lecture, he got together with the owner to set up his first school in 1919. There are about 150 schools in North America today and 870 charter schools in 60 countries.

Since the creation of the first school, Steiner's views on education have been published in *Practical Advice to Teachers* and teacher training institutions have been set up to train teachers for both Waldorf schools and those who want to incorporate his approach in other school systems (this is not without controversy as many people object to the spiritual basis of his education). His approach has also become popular with people who home-school their children.

In all Waldorf schools, each day begins with a two-hour block that focuses on a subject discipline for a theme (e.g. man and animal) that usually lasts for about a month. In Grades 1 to 8 students are taught a range of subjects as in the public school system but this is done by means of "artistic activities that include drawing, painting, clay modeling, poetry and drama" (p.148). It is also the time when teachers begin to teach children to read.

To illustrate the Waldorf approach, Uhrmacher describes what goes on in Miss Roger's fourth-grade classroom using the theme of 'Man and Nature'.

1. Teacher greets students at the door.
2. Teacher plays flute while students hang up clothes.
3. Students recite psalms or other spiritual text.
4. Students talk about what they learned the previous day.
5. Teacher introduces main two-hour lesson with a story, legend, etc.
6. Teacher asks students to do something with the content as a logical follow-up to the lesson.
7. Students respond through writing, art under the direction of the teacher.
8. The goal of this approach is to help students realize what their place is in the universe and how they can make a contribution to promoting a more humane society.

Two significant features of the Waldorf program are the use of stories and the approach to evaluation. Steiner believed that teachers should tell stories from memory rather than reading them from a book. He saw stories as being "transformative, transfigurative and serving a moral function". In listening to stories, students learn how to identify themselves with the characters. They also serve a moral function, helping students to understand how different cultures and peoples perceive the world. One of the reasons Steiner accords stories so much importance is that they are a part of every culture and from the beginning of time they have been used to transmit fundamental truths, moral values, feelings and attitudes.

In terms of evaluation, Steiner prefers performance-based instruments, especially until the end of grade 8. In the best of all possible

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worlds, teacher evaluation would be expressed in the form of poetry (a heavy burden on many teachers). Evaluations are to encourage students, to draw attention to ways they can improve themselves.

This type of evaluation preserves the close teacher-student relationship that is so important for Steiner; it is process-based, with many snapshots of student development. The poems are seen as personal gifts from the teacher to students, focusing on the holistic child and, finally, when students see their teachers write poems or draw pictures as evaluative tools, it encourages them to engage in the same type of activities.

Steiner's legacy

Steiner's Waldorf schools are certainly not without their critics. Many think that Anthroposophy is nothing other than a hodgepodge of various religious beliefs that does not do justice to the original texts. Others believe that the schools are too narrow in focus and do not give students much say in the design of the curriculum (Waldorf followers oppose student-led schools). However, even the critics have to admit that the results are impressive, that the use of stories and innovative evaluation instruments has much to contribute to our marketplace and test-driven approaches to education.

Suggested Reading

- *The education of the child in the light of anthroposophy* (1965)
- *The renewal of education* (1981)
- *The child's changing consciousness and Waldorf education* (1988)

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Albert Schweitzer (1875 -1965)

Caring for Others as a Path to Teaching and Learning: Albert Schweitzer's Reverence for Life (A. G. Rud)

Of all the ethical visionaries presented in this book, only Albert Schweitzer (1875 - 1965) did not receive formal training as a teacher. In introducing him, Rud says that he was trained as a biblical scholar, a minister and a musician and that he came to the profession of medicine at the age of 30. For him, Schweitzer's legacy in terms of education practice can be summarized as "education for service, education for environment and education for hospitality and community" (p. 157).

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Schweitzer's moral education

As a young child Schweitzer developed a deep respect for all types of life. He went out of his way not to harm animals, as he believed that all life is deeply interconnected and therefore must be respected. This respect for life was nourished by his theological training and his pastoral ministry. Another important influence in his moral development was his correspondence with Hélène Bresslau, whom he later married. She motivated in him a need to serve other people. This in turn led him to enroll in medical school at 30 and go to Africa where he set up a hospital at Lambaréné. Schweitzer saw his going to Africa as an opportunity to help others; while Descartes proclaimed *cogito, ergo sum*, Schweitzer declared, *I believe because I act*. He found that a life lived in the mind was of less value than a life of action. He wanted to get even beyond the conventional moral thinking Aristotle described in *The Art of Rhetoric*, where he states that "magnanimity is the virtue that disposes us to do good to others on a large scale". (p. 161). For Schweitzer, though, what was important for everyone was to find an area in life in which to be magnanimous with no conditions attached.

Rud sees Schweitzer's life as a moral narrative. Narratives bring unity to one's moral vision of life. As educators, people need to be role models, to mirror this unity in their lives; they must offer the people they work with an education that goes beyond consumerism and simple facts.

Education for Service

For Schweitzer, service was a simple task where a "human being is always a human being, always someone who has a right to the assistance and sacrifice of his fellow men" (p.162). In biblical terms, it is a dying to oneself so that one is able to serve others. It is through our own suffering in the service of others that we can ameliorate the human condition both of ourselves and other human beings. Schweitzer believed that he was called to service, that he had a vocation to help others. In doing service, one must never do so at the expense of others, degrading people, in the way that many Europeans were guilty of in colonizing Africa.

In working with the people in Africa, treating them as equals, he developed what he called his 'Reverence for Life' that was to inform his entire thought and action in Africa. He believed that this 'Reverence for Life' extended to all forms of life he encountered and that it should encourage people to ask the more profound questions about their existence as opposed to being told what the questions and answers are.

Education for environmental awareness

Given Schweitzer's respect for all human life and the interconnectedness of humans and nature, his environmental concerns should not surprise us. If one believed in the 'Reverence for Life', it was unacceptable to act on the environment in any way that would degrade it. He practiced a shepherding of the environment that could serve as a model in society today. Along with Dewey (they read each other's writing but never met), Schweitzer believed in the unity of humanity and nature, because, as he saw it, distinguishing them often led to human beings' desecrating the environment, acting on their assumption of a superior status. Both believed that the environment and its relation to humans cannot be in any way fixed or frozen.

As a dynamic unity, their evolution is ongoing; culture, arts and beliefs are manifesta-

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tions of this unity but can never capture it entirely.

His 'Reverence for Life' in German, connotes "a sense of being humble in the face of all living things, and a sense of responsibility to them". (p. 198). Teachers, in his view, have a responsibility to their students to not duplicate the existing view of education and the world but to help them become independent thinkers who become committed stewards of the environment.

Education for hospitality and community

Rud believes that Schweitzer's work at his hospital in Africa (and now in other places around the world) can serve as a leavening agent in our present system of education that emphasizes improving students' test scores and accountability. At his hospital, he established a real community; he allowed families to come and live around the hospital and to take care of their loved ones. They were able to grow crops and tend livestock. He also respected the local medical practices of different peoples, refusing to impose western medical culture on them (he was criticized for not using what westerners maintained was a superior medical science). He did all these things even though he also believed that Anglo-Saxons in some senses were superior to native Africans. His focus on making his hospital a community that offered care and support beyond the simple dispensing of medical has continued to be the driving force for all institutions modeled on his original hospital.

Schweitzer's emphasis on praxis as opposed to theory, his view of life as service to other human beings, his concern for the environment and his building of communities informed by his concept of hospitality have much to contribute to our existing theories and practice of education.

Suggested Reading

- *Memoirs of childhood and youth* (1997)
- *Out of my Life and Thought* (1998)
- *The Primeval Forest* (1998)

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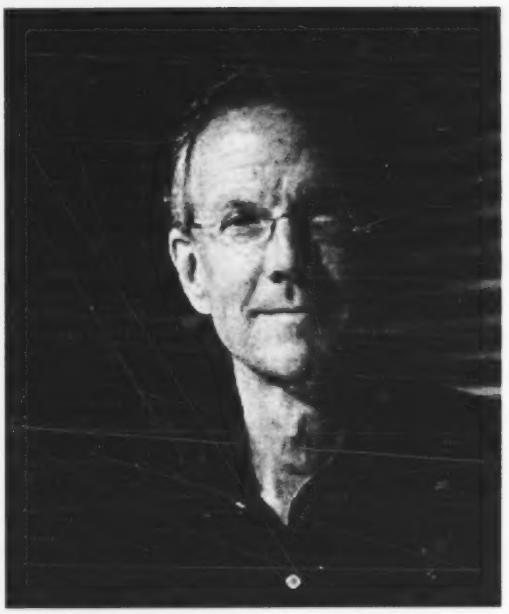

David T. Hansen, editor of Ethical Visions of Education – Philosophies in Practice *is a professor of Philosophy and Education at Teachers College, Columbia University, New York. His scholarly interests include: Philosophy of education, teaching and teacher education, moral and ethical issues in educational practice and philosophical foundations of inquiry.*

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Conclusion

I believe that the ethical visionaries presented in this book have much to contribute to our ESL profession. In every case they were able to develop innovative, and often controversial, responses to the educational context in which they worked. While all their ideas may not be new, they are certainly reminders of what is involved in being an effective teacher. Below, I have tried to distill the foundational principles of their educational visions.

1. Education for life includes education of the whole person.
2. Education is more than learning about theory; it must be rooted in experience.
3. Education must go beyond the walls of the classroom - there must be an interconnectedness of classroom-nature-community-society.
4. Education is for all; teachers have a special mission to promote universal literacy, especially among the poor and the disadvantaged.
5. Teachers must never give up on any child; each learner has the potential to learn if the learning process is attuned to his/her stage of development.
6. Teachers and students are co-creators in the classroom learning process.
7. Teachers must involve others in the community (e.g. parents) in the education of their children, using non-conventional means, if necessary, to attain their objectives.
8. Education should be a liberating and empowering process.
9. Education is a political act; as such, all teaching is a political in nature and teachers are important agents in this power.
10. Teachers who challenge the received wisdom must be willing to pay a price for their ideas.
11. To ensure academic success, the teaching context and the pedagogical materials must be harmonized with student intellectual, physical and emotional development.
12. Education must lead the learner along the road to greater personal maturity and independence.
13. Banking approaches to education are non-transformational.

In my overview of these seminal thinkers, I have been able to provide only a modest summary of their work. The extended bibliography in Hansen's (2007) book, however, provides a detailed list of their essential writings, as well as commentary by others in the field. ■

Robert Courchêne *is a Professor at the Official Languages and Bilingualism Institute (OLBI) at the University of Ottawa. His teaching and research interests include culture/multiculturalism, testing, curriculum design and teacher training. He has been a regular contributor to Contact for over 25 years.*

STUDY PAPER

In Uncertain Times is Open Source a Solution for TESOL?

John Allan, CNA-Qatar Project — Doha, Qatar
Jim Edgar, Algonquin College Language Institute, Ottawa

Abstract: The recent financial crisis may lead to more frugal times in education on a worldwide scale. Many educational technology ventures within institutions will degrade or even disappear. Hardware and software costs put extraordinary demands on educational budgets. The past few years have witnessed an explosion in the growth of the Open Source movement in business and public institutions. Open Source software solutions offer several advantages to the administrative and pedagogical aspects of TESOL delivery. This article has two goals. The first is to provide an overview of the Open Source movement. The second is to provide possible advantages Open Source offers faculty, students and administrators currently involved in TESOL.

This paper does not provide a judgment of the Open Source movement over the corporate-driven software industry. It provides TESOL professionals with reliable alternatives.

Introduction

The recent financial crisis may lead to more frugal times in education on a global scale. Hardware and software costs place extraordinary stress on educational budgets. Educational technologies may be one of the first areas affected within institutions. Upgrades, new acquisitions, documentation and training and support may be the areas stricken in subsequent budgets. Computer assisted language learning (CALL) labs and projects are at risk of degrading or even closing. Open Source software provides alternative ways of coping with this fiscal dilemma while allowing TESOL institutions to maintain their integrity and possibly grow educational technologies in new directions.

The past decade has witnessed an explosion in the growth of the Open Source movement in corporate and public institutions. Open Source software solutions, both workstation and web-based, offer several advantages to the administrative and pedagogical aspects of TESOL delivery. In order to understand how Open Source can assist during the current financial anomaly this article offers an overview of the Open Source movement as well as exploring possible Open Source uses for TESOL faculty, students and administrators.

Open Source advertisements have been on network television in the United States and they have been blanketing the Internet. International Business Machines (IBM) launched a multimillion dollar campaign promoting awareness of an operating system branded Linux. Large companies in the animation and entertainment business such as Disney, Pixar and DreamWorks use Linux and other Open Source software to create animated movies and special effects.

According to IBM senior vice president William Zeitler, "over 150 IBM government customers – including agencies in France, Spain, the United Kingdom, Australia, Mexico, the United States and Japan – have embraced Linux to save costs, consolidate workloads, increase efficiency and enact e-government transformation, and we believe this is just the beginning." (Mittlemann, 2004:10). The Open Source movement has quietly penetrated every institution public and private over the past 3 years (Bretthauer, 2002). The promise of reduced production costs and time and a rise in the stan-

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dards of innovation have the world of computing both excited and guarded. There is excitement about the advancements in programming and the software yet to be produced, but many people are wary of the changes in the existing marketplace. Open Source for education and TESOL offers more of the former reaction.

An era of computer assisted language learning or CALL programs might be created on this new paradigm. This new era of CALL innovation can parallel the pioneer CALL developers of the early 1980s. At the present time however, Open Source software developed for other purposes can be used by TESOL professionals to improve the administrative and pedagogical situation in their respective institutions. To further explore these potentials, Open Source is defined below.

Open Source

The misconception of Open Source is that it translates to free software. The definition of Open Source does imply freedom. However, this trait is related to the construction of each Open Source software. The term source refers to the source code or programming code. Open implies that the programming code is unlocked. Thus, the expression Open Source translated to open and accessible computer code.

Bretthauer, 2002, clarifies the confusion between shareware Open Source software and freeware below:

> There are several things Open Source is not — it is not shareware, public-domain software, freeware, or software viewers and readers that are made freely available without access to source code. Shareware, whether or not one registers it and pays the registration fee, typically allows no access to the underlying source code. Unlike freeware and public-domain software, OSS is copyrighted and distributed with license terms designed to ensure that the source code will always be available. While a fee may be charged for the software's packaging, distribution, or support, the complete package needed to create files is included, not simply a portion needed to view files created elsewhere.

The definition of Open Source has ten conditions as listed on the Open Source official website. These are condensed in the following definition. Open Source means the free distribution of source code, which can be altered as the user desires, with a software program. The buyer can in turn sell or freely distribute the software and source code as they see fit. The software must not interfere with the functionality of other software or operating systems. The software must not be restricted by fields of endeavor or by race, groups or nationality.

The concept of Open Source is derived from the GNU general public licensing of software created in 1991. The GNU license allows developers to alter and distribute software and source code and it also allows these developers to charge a service fee for this distribution and augmentation. The GNU license is important for developers on two fronts because it provides protection from copyright prosecution and legal permission to copy, alter and distribute the software.

Although Open Source software does not explicitly translate as free software, most software packages offered as Open Source can be downloaded and used without cost. Service contracts and registration fees are involved with some packages but these costs are not prohibitive even for disadvantaged institutions. Detractors of Open Source declare this the hidden cost

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of Open Source software. It is true that institutions should have service contracts on their software and hardware acquisitions. Support for Open Source software is usually provided by the developer and on line communities of other users interested in improving the software. On line community based support is excellent for some products while fairly non existent for others. It is recommended that involvement in a support network is a requirement before making a decision on Open Source support. In this scenario, a TESOL school must allot time and employ dedicated and technically competent staff. If the institution cannot support these, then Open Source may not be a sound alternative.

Open Source Movement

The Open Source movement's genesis is attributed to Richard Stallman (Bretthauer, 2002). He believed that software should be free and that developers have cooperated to create more imaginative software in an environment of freedom. The movement has evolved into a mainstay in the software industry. Diverse organizations such as Sun, IBM, Oracle, Intel, Disney, Macromedia, NASA and later even Microsoft have actively participated in this revolution.

Open Source was closely linked to the hacker culture in the 1990s. This perceived affiliation is dissipating due to large organizations and governments' acceptance of Open Source solutions within their information technology models. Open Source software has spread to every discipline imaginable. Also, the paradigm of Open Source has been adopted by many organizations to improve research, finance, and development models.

An instance of a Open Source application has been a web based non-profit industrial design project that combines the talents and expertise of academics, designers, engineers and professionals from a variety of disciplines, called ThinkCycle. This collaborative community has established a database of shared knowledge that has had several concrete outcomes to date. The most impressive result is the invention of a computer regulated saline drip that can fight cholera epidemics in the developing world. The unit cost of ThinkCycle's drip is US$1.25 compared to the standard US$2000 model (Hillesley, 2004:34).

Open Source Tools

Open Source software's variety of offerings parallels the established software industries' contributions. Relevant genres are media production, administration, communication and education. Media production includes software that produces the rich media that young students of today expect. These include audio editors, audio recorders, video digitizers, video editors, screen capturers, digital file converters, word processors, graphics editors, web editors, disk burners (CD or DVD) , and slide show creators.

Administration tools are useful for teachers, managers, sponsors, staff and students. Tools of this nature include schedulers, web servers, learning management systems, project managers, attendance, calendars, spreadsheets, grade books, library systems, survey generators, operating systems, recruiting tools and content management systems.

Communication tools available from the Open Source facilitate interaction through one or a combination of text, audio, video, animation, images and interactivity. These tools encompass chat, instant messaging, video conferencing, forums, social bookmarks, remote accessors, collaborative editors (wiki) and online journaling or blogging.

Tools that can be used in the classroom that have not been listed above are educational Open Source tools. These are tools that the teacher can use in the classroom or in virtual teaching spaces to create learning opportuni-

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ties. They include web browsers, typing tutorials, rubric generators, quiz (exam) generators, workshop generators, virtual flashcards, collaborative learning environments, games creators, crossword creators, paper review systems, situation simulators, multi-user photo sharing and glossary or dictionary creators. This listing highlights the variation of software possibilities available at no or low cost for TESOL practitioners.

There are many Open Source programs that are essential to creating content for education. An example is the audio editor Audacity. Audacity is a program that records at defined quality from a microphone, a compact disk or from Internet sources. With Audacity a personal computer or a laptop becomes a digital recording studio. It is as easy to use as a word processor. Audacity offers multi-track editing with several filter options such as echo and reverse audio. The software also allows for the importing of prerecorded content into additional tracks to simulate realia (real situations) such as a conversation at a café or in a car. Audacity exports edited audio to WAV, AIFF, MP3 and a variety of streaming formats. This software, which can also be run on the Windows or Macintosh platforms, also includes a noise removal feature. It has hundreds of features. Many Open Source software titles are similar to Audacity in complexity.

In the ESL classroom, students can be guided to easily record their voices with Audacity. A sample of the activities that can be done with Audacity are story telling, interviews, oral assessments, announcements, and audio mazes. Audacity is free, the source code is available at the Audacity website and this software is being used worldwide to edit audio for a variety of purposes.

Another Open Source software available to TESOL professionals is OpenOffice. OpenOffice provides everything expected in an office software package. It is possible to create documents, create and analyze data, design presentations, produce illustrations, develop databases, publish work in Portable Document Format (pdf) and publish graphics and animations in Flash format. OpenOffice offers more linguistic support for languages such as Thai, Hindi, Arabic, and Hebrew in addition to vertically written languages. At the cost of downloading the software from the OpenOffice website an institution or individual can have a fully functioning and alternate office suite that rivals and in some areas excels beyond Microsoft Office. Microsoft Office files are fully compatible with their OpenOffice counterparts. OpenOffice includes the following programs listed with their Microsoft Office associate in brackets: Writer (MS Word), CALC (MS Excel), Impress (PowerPoint), Draw and HTML editor (FrontPage). OpenOffice can be used on any operating system.

A further Open Source program that has potential for aiding TESOL in delivering education is the operating system for Open Source—Linux. Although Linux is packaged in many varieties (colloquially called "flavours") it is usually distributed with an extensive complement of software that provides all of the standard applications and tools one would expect with a fully loaded Microsoft Windows machine. Linux is an Open Source alternative operating system that arrives with an office suite, graphics programs, games, utilities, video/audio editor and player and an Internet browser.

Linux has proven to be a stable and versatile operating system on either a server or personal computer. Since Linux isn't "bloatware" it will run more effectively and efficiently on a personal computer. Linux runs software on a mount and dismount system: When software is not running on a Linux computer it is dismounted, thereby freeing computer memory. This accounts for the perception that a Linux operating system is faster.

A common concern for end-users who wish to use Open Source software is the lack of a

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technical support and warranty. Since the software's license encourages revision and customization, it is nearly impossible to support. This is why Red Hat Software created the Official Red Hat Linux and is able to sell this normally "free" software package. Red Hat adds a warranty and technical support to the Linux package. For schools, the assurance of technical support is an essential factor in the decision to buy Linux instead of simply downloading it for free.

All Microsoft Word documents can be opened with the resident Linux word processor. All documents created in Linux can be saved as Microsoft compatible documents. There is a reputation for few crashes or slow downs within the Linux environment.

Since Linux is Open Source software it has many variations. Red Hat, Suse, Lindows and Mandrake are a few examples. Depending on the version of Linux and the brand, most arrive with the operating system, an office suite, an Internet browser, an e-mail client, chat software, a complement of games, photo editors, and a variety of video, graphics and audio editors. All Linux variations have a look and feel of the Windows interface as an option.

Linux can exist on a computer in an array of configurations. The Windows operating system and the Linux system can exist on a separate partition on a computer's hard drive. Some Linux variations operated directly from a Compact Disk (CD) in the CD-ROM drive. After the CD is removed the computer reverts back to the original operating system.

Linux is not Microsoft Windows, and some proprietary educational software will not function in its environment. Unfortunately this is an issue with that operating system. Since it is not a commercial venture many companies traditionally shy away from producing software for Linux. However, development companies such as Adobe Corporation produce plug-ins and programs that operate on the Linux platform. There are a wealth of development tools that developers can use, such as Flash and Director to create CALL software for the TESOL community.

Another example of Open Source software that can enable TESOL education is Moodle. Moodle is an LMS or a complete learning management system. Moodle has recently been developed as a response to the proprietary, market dominating WebCT® (BlackBoard). Moodle allows an educator the option of running an LMS from their PC, via a local network or from a web server located anywhere in the world. Moodle.org offers support contracts or web hosting from servers in across the globe for small fees. These are reasonable in comparison to setting up Internet Service Providers and maintaining them.

Moodle functions without modification on Unix, Linux, Windows, Mac OSX, Netware and other systems that support PHP, including most web hosting providers. Development times are dramatically reduced using Moodle since the educator has more control of the delivery and maintenance of the content. Moodle supports 75 languages. These are not all European languages and more are being developed at this point.

Mason (1998) proposes three future trends of technology support for global education. The first of these trends is movement away from broadcast and satellite television. The second trend is collaborative interactivity on line. The third is technology-mediated synchronous events. This can include web casting in either video or audio format. Open Source software enables all of these trends including the ability to post content on line as well as the ability to asynchronously or synchronously interact.

Open Source web server applications are available for facilitating networked and or distance education. TESOL CALL administrators can use this software within an institution or on the Internet to distribute and manage learning. Apache has been used by educational and public institutions for decades. Apache is released

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on the GNU licensing and can be downloaded and utilized without cost by anyone.

"The Apache HTTP Server Project is an effort to develop and maintain an open-source HTTP server for modern operating systems including UNIX and Windows NT. The goal of this project is to provide a secure, efficient and extensible server that provides HTTP services in sync with the current HTTP standards." (Apache Project: 2004)

Another media production tool that is available as Open Source is CamStudio. CamStudio is an Open Source screen capture tool that has numerous applications in education, including screen casting. It is commonly used to create videos for demonstrating how to do things on a computer. CamStudio allows for voice overs, so the end user can listen to step-by-step instructions. It is also possible to insert customized cursors and captions to highlight actions and areas of the screen. CamStudio videos can be produced in several very common formats. The videos can be compressed using CamStudio, so they can be e-mailed, posted to a website, or burned to a CD or DVD in a high quality format. CamStudio is free, and it offers many of the same features of expensive commercial products. CamStudio can be a valuable tool for CALL training and support.

Free Mind is Open Source java-based mind mapping software that runs on Windows, Linux or Macintosh computers. Starting with a central idea, Free Mind allows users to generate, organize and manipulate ideas using branches (nodes) and groups (clouds). Mind mapping can be been used in many contexts, including brainstorming, project management, information management, and problem solving, and Free Mind brings it to the Open Source movement. Free Mind allows users to save their mind map in a format that can be easily accessed by other users, including in a web-based HTML format. TESOL teachers may find this tool can help their students to brainstorm and plan their essays; TESOL administrators may find this program helps them to be better organized.

There are several other types of Open Source software listed in the resources section at the end of this article. These are inexpensive alternatives that can offer TESOL organizations the ability to utilize, develop and deliver CALL content based on the needs of the establishment.

In addition, a welcome trend in the Open Source movement is the development of Open Source titles for multiple platforms. Offerings can be used on Macintosh, Solaris, Linux and Windows operating systems.

Open Source and TESOL

There are few Open Source computer-assisted language learning (CALL) programs available. This should change as the Open Source movement spreads and a few enthusiastic educator-developers lead the way. Although the CALL software market seems saturated by commercial interests, the late 1970s and early 1980s witnessed a trend of TESOL pioneers who wrote basic programs on the earliest personal computers.

John Higgins was one of these self-taught programmers creating a myriad of titles including: Jackass, Verbalist, Switch, Doubleup, FindWord, Sequitir, Dropin, Eclipse, MarkUp and Sortset. Many of these altruistic creations were eventually emulated or acquired by companies such as WIDA and sold as proprietary software. These programs were authored in basements and dens of curious TESOL educators, who married the practical TESOL classroom needs with the contemporary technology offered by fundamental computer languages of the period. Languages such as BASIC, Hypercard, BBC BASIC and LOGO were used to produce programs which challenged the student to think about the language in ways that simulated realia or classroom activities.

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The potential for a parallel situation exists with the Open Source movement. It offers inquisitive people sharing and building upon each other's code and logic. The maturation of the Internet over the past decade intensifies the potential of this phenomenon. The promise of groups of hobbyist developers collaborating to create effective and diverse programs for a variety of platforms is inexhaustible. These platforms can manifest into web based, compact disc, DVD, Blue Ray packages. As a result of the part-time developers working in the 1990s with contemporary tools such as Macromedia (now Adobe) Shockwave and Flash programs, hundreds of freely available programs of varying qualities and complexities surfaced through personal and institutional websites. An example is Jim Duber's website, "Cutting Edge CALL Demos." Mr. Duber located an emerging technology and created a CALL program or exercise with it to provide an example of the technology's potential.

The introduction of a modern set of possibilities offered by the new armada of Web 2.0 or social software opportunities further amplifies the potential for community driven and created content and functionality of software. Facebook, Digg, MySpace, Twitter and Blogger are examples of this genre of software design. Many Web 2.0 areas are proprietary at the coding level at this time with user or community created content, tagging and linking ability. Web 2.0 is therefore not Open Source as defined in this paper; however, the potential of open Web 2.0 areas becoming available in the near future is a possibility.

At this time, Open Source seems to be able to offer two advantages for the TESOL profession. The first advantage is in the administrative budgetary realm. Costs for software licenses and upgrades are formidable. Bates, (1995:134,-143) identifies eighteen separate factors in calculating the cost of delivering on line lessons. Since Open Source supplies the potential of greatly reduced software costs, organizations can redistribute these funds on other areas of education. Institutions, schools and independent learning centres can provide computers with operating systems, office suites, e-mail clients, Internet browsers, and other standard software at extremely low rates.

The second use of Open Source to TESOL practitioners are the many inventive activities using standard software have been formalized and published on websites such as Dave's ESL Café or have been published in print such as the New Ways Series (Boswood, 1997) from TESOL, We Teach technology (Kearsley, 1992) and the Resource Books For Teachers (Hardisty, 1989). These activity resources have been used for the past decade with mainstream office, audio, video and graphical applications. There is no adaptation necessary of these activities to Open Source software.

Conclusion

Bank collapses and white knuckle rides on the world's stock markets are creating uncertainty for the maintenance and growth of the educational technology sector of our profession.

The web information company and traffic ranking site, Alexa.com, posted OpenOffice.org as the number one ranked "Mover and Shaker" site in the third week of October of this year. This indicates that more than just a few entities and companies are migrating to budget-friendly Open Source options. Since most TESOL professionals are not computer programmers, Open Source code will not be manipulated to create slick TESOL software. However, the multiplicity of tools available through the Open Source movement coupled with the recent introduction of Web 2.0 may allow TESOL practitioners the ability to manipulate new electronic environments to create learning opportunities. Resources offered by Open Source developers allow TESOL administrators and staff the chance

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perform their administrative, communicative, interactive, productive and pedagogical tasks without the hindrance of expensive site licenses.

Open Source makes a broad range of software available to teachers, administrators and support staff. This software offers flexibility and room for experimentation for the TESOL profession. Its educational technology can adapt and grow with the Open Source movement. ■

John Allan *has been involved in the TESOL profession for 20 years as a teacher, writer, presenter and materials developer. Nine of these were in the Persian Gulf region. His interests are in blending a variety of technologies with education. Recent projects involve the learning management system Moodle and the console Wii.*

Jim Edgar *has worked in TESL since the 1980s in Ottawa, Dubai, and across the Canadian Arctic. His areas of interest are e-learning and CALL. He has been a proponent of open source solutions in education and training since 2002, when he started using Moodle. Currently, Jim is developing LINC e-activities for distribution across Ontario.*

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Table 1: ***Open Source resources samples***

Open Source resources samples
Attendance: Tau http://tau.sourceforge.net/
Audio file converter: RipIT http://www.suwald.com/ripit/ripit.html
Bookmarks: SiteBar http://sitebar.org/features.php
Calendaring: Kronophobia http://kronophobia.sourceforge.net/
CD/DVD BluRay burner: Cdrtools http://cdrecord.berlios.de/old/private/cdrecord.html
Collaborative learning environment: Fle3 http://fle3.uiah.fi/
Free Mind http://freemind.sourceforge.net/wiki/index.php/Main_Page
Glossary creator: Glossword http://feeds.feedburner.com/glossword
Gradebook: Gradel http://feeds.feedburner.com/glossword
Image Editing: GIMP http://www.gimp.org/
Library system: emilda http://www.emilda.org/
Multiuser photo gallery: Photo Organizer http://po.shaftnet.org/
Paper review system: PurpleView http://entropymine.com/jason/purpleview/
Quiz Games: AKFQuiz http://tau.sourceforge.net/
Recruiting &hiring activities: Recruit http://informatics.indiana.edu/fil/Recruit/
Rubric Maker: ipeer http://ipeer.apsc.ubc.ca/home/
Scheduling: FET http://www.lalescu.ro/liviu/fet/
Screen recorder: CamStudio http://camstudio.org/
Simulation role playing game: Dominion http://savannah.gnu.org/projects/dominion/
Survey & quizzes: TCExam http://www.tecnick.com/public/code/cp_dpage.php?aiocp_dp=tcexam
Typing: TuxTyping http://directory.fsf.org/project/TuxTyping/
Video Editing: Open Movie Editor http://www.openmovieeditor.org/
Virtual flashcards: klep Klep http://klep.sourceforge.net/

TESL ASSOCIATION OF ONTARIO

ANNUAL FINANCIAL STATEMENTS

MARCH 31, 2008

JULIUS L. RÉDLY
CHARTERED ACCOUNTANT
Licensed Public Accountant

TESL ASSOCIATION OF ONTARIO

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MARCH 31, 2008

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Julius L. Rédly

CHARTERED ACCOUNTANT

Licensed Public Accountant
79 Truman Road
North York, Ontario; M2L 2L7
Telephone (416) 443-0990 * Fax (416) 447-2410

AUDITOR'S REPORT

To the members of
TESL Association of Ontario

I have audited the statement of financial position of TESL Association of Ontario as at March 31, 2008 and the statement of operations and net assets for the year then ended. These financial statements are the responsibility of the association's management. My responsibility is to express an opinion on these financial statements.

I conducted an audit in accordance with Canadian generally accepted auditing standards. Those standards require that I plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatements. An audit includes examination, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

In common with many non-profit organizations, TESL Association of Ontario derives part of its revenue contributions from the general public in the form of project administration fees, membership fees, certification fees, conferences and meetings which are not susceptible to complete audit verification. Accordingly, my examination was limited to the examination of banking transactions for those activities for the year ended March 31, 2008.

In my opinion, except for the effect of the adjustments, if any, had project administration fees, membership fees, certification fees, newsletters, conferences and meetings been susceptible to complete audit verification, these financial statements present fairly, in all material respects, the financial position of the Association as at March 31, 2008 and the results of its operations for the year then ended in accordance with Canadian generally accepted accounting principles.

TORONTO, CANADA
July 17, 2008

Julius Rédly

Chartered Accountant

TESL ASSOCIATION OF ONTARIO

Incorporated without share capital under the Laws of the Province of Ontario as a non-profit organization.

STATEMENT OF FINANCIAL POSITION

AS AT MARCH 31, 2008

(with comparative figures as at March 31, 2007)

ASSETS

	2008	2007
Current		
Cash on hand and in bank	$ 114,339	$ 92,162
Term deposits-including accrued interest	323,282	272,409
Accounts receivable	12,757	48,332
Prepaid expenses	6,760	3,371
Total assets	$ 457,138	$ 416,274

LIABILITIES

Current		
Accounts payable and accrued charges	$ 50,777	$ 14,060

NET ASSETS

Per attached -see page 3	$ 406,361	$ 402,214

The attached notes form an integral part of these financial statements!

Approved: _____ _____ _____

TESL ASSOCIATION OF ONTARIO

STATEMENT OF OPERATIONS AND NET ASSETS

FOR THE YEAR ENDED MARCH 31, 2008

(with comparative figures for the year ended March 31, 2007)

	2008	2007
Revenue		
Contributions		
Projects - see page 4	$ 588,789	$ 494,087
Membership fees	295,806	286,874
Certification fees	37,616	47,451
Others	14,176	8,278
Affiliates' mini conferences	49,208	49,897
Interest	11,005	9,641
Total revenue	$ 996,600	$ 896,228
Expenses		
Annual TESL Ontario Conference - see page 5	$ 310,976	$ 202,736
Affiliates' mini conferences - see page 5	75,476	71,438
Certification costs	5,367	4,406
Other project expenses	95,252	139,959
Salaries and employee benefits	225,976	213,228
Rent, telephone & utilities	43,740	43,772
Memberships and affiliation expenses	66,160	68,395
Board Governance review	12,993	-
Contact newsletter	6,008	3,600
Meeting expenses	17,088	23,545
Computer & equipment purchase/rental	11,766	11,618
Stationery, supplies, postage & couriers	18,967	15,639
Website costs	27,816	18,108
Office and general	74,868	46,164
Total expenses	$ 992,453	$ 862,608
Excess of revenue over expenses for the year	$ 4,147	$ 33,620
Net assets - opening balance	402,214	368,594
- closing balance	$ 406,361	$ 402,214

TESL ASSOCIATION OF ONTARIO

SCHEDULE OF PROJECT CONTRIBUTIONS

FOR THE YEAR ENDED MARCH 31, 2008

(with comparative figures for the year ended March 31, 2007)

	2008	2007
Project contributions:		
Annual TESL Ontario Conference		
Registration and publishers	$ 124,909	$ 122,772
Citizenship and Immigration Canada		
LINC - Conference assistance	292,809	201,384
Ministry of Citizenship and Immigration		
Conference assistance	58,584	-
	$ 476,302	$ 324,156
Ministry of Citizenship and Immigration		
Ontario Curriculum Project	56,046	108,849
Research Symposium	-	2,494
Pay Equity Program	9,259	9,259
Citizenship and Immigration Canada		
SNAP	26,641	25,030
ORLAC	20,541	24,299
	$ 588,789	$ 494,087

TESL ASSOCIATION OF ONTARIO

SCHEDULE OF CONFERENCE EXPENSES

FOR THE YEAR ENDED MARCH 31, 2008

(with comparative figures for the year ended March 31, 2007)

	2008	2007
Annual TESL Ontario conference		
Conference planning costs	$ 7,634	$ 12,618
Conference Assistance - registrants' travel and accommodation	222,713	109,342
Printing, supplies and miscellaneous	39,052	25,463
Rentals	32,534	51,545
Webcasting	9,043	10,968
	$ 310,976	$ 209,936
Affiliate mini-conferences		
Honoraria and salaries	$ 14,027	$ 16,349
Printing, supplies and miscellaneous	21,819	16,057
Meeting expenses	39,630	39,032
	$ 75,476	$ 71,438

TESL ASSOCIATION OF ONTARIO

NOTES TO THE FINANCIAL STATEMENTS

MARCH 31, 2008

1. TESL Association of Ontario was established in 1972 as a not-for-profit organization serving the needs of teachers of English as a Second Language. In its commitment to professional development and advocacy, TESL Association of Ontario addresses the range of competencies, experiences and issues which influence the success of immigrants, refugees, visa students and others who learn English.

2.a. Significant accounting policies:

TESL Association of Ontario uses the deferral method of accounting for contributions. Unrestricted contributions are recognized as revenue when received or receivable. Interest income is recognized as earned, based on the accrual method.

b. Capital assets are expensed as purchased.

c. Financial instruments of TESL Association of Ontario consists of cash in bank, term-deposits, accounts receivable and acco8nts payable and accrued charges. The fair value of these financial instruments approximate their carrying values.
Credit risk for the organization does not exist, as all accounts receivables have been received subsequent to the fiscal year end.

3. These financial statements include the revenue and expenses of the following Affiliates:

Durham	Hamilton-Wentworth
Kingston	London
Niagara	North York-York Region
Ottawa	Peel/Halton/Etobicoke
Northern Region	Waterloo-Wellington
Toronto	Windsor

4. No statement of cash flows is presented as it would not add to the disclosure of these financial statements.

5. TESL Association of Ontario is exempt from income taxes due to its not-for-profit status under the Income Tax Act.

6. TESL Association of Ontario has entered into a new five year lease, commencing April 1, 2005, paying a monthly rent of $ 3,150 plus occupancy cost.

7. The operation of TESL Association of Ontario is dependent on the income generated by the project revenues as provided by various Government agencies as well as on membership and certification fees.

8. TESL Association of Ontario has $ 10,000 revolving overdraft protection credit with the Canadian Imperial Bank of Commerce. If and when this credit is used, interest is charged at rate of Canadian Bank of Commerce's prime rate plus .75%.